Lutherus Redivivus:

OR

The Protestant Doctrine of Justification by Faith onely,

VINDICATED.

And a Plausible Opinion of Justification by Faith and Obedience proved to be Arminian, Popish, and to lead unavoidably unto Socinianism.

Part. I.

By *John Troughton* Minister of the Gospel, Sometimes Fellow of S. *Johns Coll.* in *Oxon.*

Gal. 1. 6, 7. *I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel.*

Which is not another, but there be some that trouble you and would pervert the Gospel of Christ.

We are accounted righteous before God *onely* for the merit of our Lord and Saviour Jesus Christ *by Faith*, and not for our own works or deservings.

Wherefore that we are *justified by Faith onely*, is most wholesome Doctrine and full of comfort, *Art. of the Church of Eng.* Art. xi.

Partakers of the profit and sweetness of this Doctrine are, not they which be altogether ignorant of this mistery, nor they which teach that man is justified either *by works, without Faith*, as did the false Apostles in *Asia*, and do the *Turks*, and *Anabaptists*:

Or by *Faith and works* as both the *Pseudapostles* at *Jerusalem*, the *Ebionites*, and the *Papists* with the *Russians*. Rogers Expos.

LONDON,

Printed for *Sam. Lee* near *Popes-Head Alley* in *Lumbard-street*. *Anno Dom.* 1677.

K 1-63

THE PREFACE TO THE READER.

Courteous Reader,

THere are three things that I think meet briefly to advertise thee of.

1. *Of the* Subject *in hand.*

2. *Of the* Carriage *of the* Opponents; *and*

3. *Of the* Treatise *it self.*

1. *The* Subject. How we shall be Justified before God, *is the chief, and weightiest point in practical Divinity; Our hope of Salvation, our encouragement to obedience, our direction how to come to God, to trust in him, to pray to, and worship him, all depend upon the right knowledge of this,* In what way, and by what means he will be reconciled to us, and treat with us in Order to life Eternal. *That this was onely by*

108607

our trusting in the promise of life grounded upon the Righteousness of Christ wrought for us, and made ours for the use of Justifying, by Believing, all the Protestant Churches were unanimously agreed, (Those small oppositions from Osiander *and* Illebius *being soon over) till the Dutch* Arminians *shook, and almost overturned, the whole Doctrine of the Reformation. These men began to teach, that we are justified by Faith as the condition of the Gospel, even as Obedience was the Condition of the Law: That not Christs Righteousness, but the* τὸ Credere *is imputed to us as our Righteousness, for which we are accepted and saved: Afterwards they took Obedience into the condition of the New Covenant; and indeed we may as well admit of many conditions, as of one. This Doctrine, together with their other Opinions about Grace, came into* England *about fourty years since: but in the late confusions some men having taken it up as the best means to oppose the* Antinomians, *and having dreſt it up in more Scriptural language, and made it look, and speak, as if it were very much for holiness, what ever it be for grace, it hath of late diffused it self amongst*

amongst men of all Perſwaſions, Forms, and Modes, amongst us, and yet it is no other then the old Popiſh Doctrine diveſted of the School-Terms. For in ſhort, this is the Queſtion, Whether we be accepted and entituled to life for the Righteouſneſs which Chriſt wrought for us; *or,* for our own Righteouſneſs, *or* Obedience to the Goſpel? Whether Chriſt wrought any Righteouſneſs to juſtifie and ſave us by; *or,* onely died to procure this Grant, that we ſhould be Juſtified, and Saved by Believing and Obeying his Goſpel? *It is the later Opinion which many now publiſh in Pulpit, and Preſs. Now I know all Chriſtians do not underſtand the Doctrine of free Grace alike. Thoſe that are of moſt rational parts, moſt even lives, and have been eaſily converted, they are uſually moſt mindfull of Obedience and diligence, and not ſo ſenſible of the riches of free grace, and depending upon Chriſt alone for Righteouſneſs, and ſtrength; as others are, who have ſeen more of the corruption of their own hearts, felt their own weakneſſes, and have had ſome falls through the ſtrength of Corruption and Temptation. That A-*

poſtle that had been the Blaſphemer *and* Perſecutor, *did exalt Chriſt, and preach free Grace more then all the reſt.*

If it might be hoped that our late Writers ſpeak onely from their various ſenſe and experience, without any deſign of bringing in a New Doctrine of Juſtification, contrary to what we have received, they might be better born with: But the contrary is too evident, That there is a deſign to ſhame, and ſo to ſuppreſs the old Doctrine of Juſtification by Faith, and imputation of Chriſts Righteouſneſs. They that differ wide enough both in Doctrine, and Diſcipline, do agree in this, and applaud each other. Both Sermons and Books are daily fraught with this Argument, and they manage it with various Arts: Sometimes they pretend to differ onely in words, and that Calvin, *with all the Old Writers, were of the ſame mind: Sometimes they are all for reconciling the verbal, or needleſs differences of Chriſtians, for making peace, which they onely broke; and this muſt be by believing according to their Notions, and ſpeaking in their Terms: Otherwhiles they quarrel, that Chriſts Righteouſneſs is not ſaid in Scripture to be imputed to*

us

us totidem verbis, *though he be expreſly called our Righteouſneſs, and we read of Righteouſneſs being imputed, and of being found in him not having our own Righteouſneſs. Theſe are the common Arts of them that labour to bring a received truth, firſt to be diſputed, and then to be ſuſpected. But they cannot ſtop here, they cannot forbear ſaying, The Doctrine of Imputation is ridiculous, that the ſenſe of all our Reformed Writers, and Univerſities, Confeſſours, and Martyrs is abſurd, irrational, Unſcriptural, yea, Non-ſenſe. And now the Maſque is pulled off: They cannot forbear Preaching this to the people, they tell them they have been miſled in the Fundamental Article of their Salvation. Are theſe the peaceable men? Why doth not their faithfulneſs and zeal oblige them to tell the people, that the Papiſts are in the right in all the main Doctrines wherein our Reformers oppoſe them? For ſo they do in effect, onely this might chance to impair their credit with the people, and make their Doctrine more ſuſpected. This Doctrine I have examined in this Treatiſe impartially, Stated the Queſtion out of the beſt Writers for their Opinion,*

leaving the prophane wits to ſharper pens or the Civil Magiſtrate. I have engaged with no particular Man or Book, but according to the liberty of School-men, have taken the explications of their Opinion, and Arguments for it, as they have occurred, ſometimes naming the Authors, and ſometimes not. The ſtile is plain and Argumentative, without all paſſion, as is moſt fit for a Diſpute. My main deſign is to lay open the true meaning of the Opinion oppoſed; and to ſhew, that it doth neceſſarily infer all the Arminian, *and many Papiſh, and* Socinian *points, which dare not appear in their own name and colours. If any think I ſhould have confuted thoſe Opinions, I conceived it is not for the advantage of the Truth, or for the peace of the Church, to ſuffer the ſame Truths to be ſtill brought into Diſputation, when they have been the exerciſe of whole Ages before, and determined by the beſt Judgements, the beſt Authority, and in the beſt way that we have to end Controverſies; and ſo have thoſe* Arminian *and Papiſt points, been cleared, both of old, and of late.*

I thought

I thought it ſufficient at preſent, if I could make men, and eſpecially young Students in Divinity, ſenſible whether this Doctrine tends, that they may not cry out againſt Papiſts, and in the mean while receive, and ſet up the greater, and the more taking part of Popery. I have been larger in anſwering their Arguments, becauſe our Anſwers were to be confirmed, and Vindicated from their exceptions. I had written ſomething to aſſert Juſtification by Faith, and imputed Righteouſneſs; but that being abundantly done againſt the Papiſts, and our Authors bringing not one Scripture, or Argument againſt it, but what the Papiſts did before them, I have choſen to omit it, rather then to be tedious, purpoſing to handle it apart if occaſion ſhall require, and God permit. In the mean time I wiſh ſome Abler Pens may be provoked by this ſmall Eſſay to take up the Controverſie, whoſe name may add more Authority to their writings. I ſhall onely add, I write not for Contention, or Accuracy of Logical Notions and Terms;

but

but for the main Truth of the Gospel, yea the Gospel it self, and I write nothing but what long before, and in cool thoughts, I hoped to be saved by, and daily live upon; and thus I commend thee, Reader, and the Book to the Grace of Jesus Christ, submitting it to his Church, the Arguments to the Learned, and the Matter to all the Godly.

J. Troughton.

Lu-

Lutherus Redivivus:

OR

The Protestant Doctrine of Justification by Faith onely,

VINDICATED.

A Plausible Opinion of Justification by Faith and Obedience proved to be Arminian, Popish, and to lead unavoidably unto Socinianism.

Part. I.

CHAP. I.

The Question Stated, the adverse Opinion propounded out of its own Authors.

THe Question before us, is *Whether a man be Justified before God by Faith onely?* or *by Faith and Sincere Obedience to the Gospel joyntly?* Our first Reformers and all Protestants generally (the *Lutherans* not excepted) as *Chemnitius*, *Faber* and others) have taught, *that the Obedience or Righteousness of Jesus Christ is that for which God accepteth and Justifieth sinners, and that Faith or affiance in Gods promise through Christ is that by which we are in-*

interested in Christs Righteousness and so Justified by it; (The former is commonly called the Matter or Material Cause, the later the Instrument or Instrumental Cause of our Justification,) and that for the Righteousness of Christ, proposed in the promises of the Gospel and believed or trusted in by a Sinner, he is perfectly Justified, *i. e.* acquitted from condemnation, reconciled to God and cometh under the promise of Eternal life; So that his new Obedience Springing from this Faith doth prepare him for Heaven, but not give or encrease his title to Heaven, or is that, for which God acquitteth him from condemnation, reconcileth him to himself, and giveth him a right to Life.

But the *Dutch Arminians*, in pursuance of their main Doctrine of Free-will, thought they must exalt mans works also, and therefore affirmed, that he is Justified, not by Christs Righteousness, but by the (*τὸ credere*) his own Faith; God having required of him, instead of full Obedience to the Law of works, that now he should believe in his Son; and that for so doing he should be Justified and Saved, as he should have been before for perfect Obedience: So that Faith with them is that Righteousness for which we are Justified before God. Moreover, they tell us, that Faith is a belief of the truth of the Gospel, so as to live according to it. Thus it includeth works also and Faith with works or Obedience to the Gospel, as our Righteousness for which we are Justified and Saved.

Vorstius

Vorſtius was the firſt I have met with that was bold to ſay, that good works are *Cauſa ſine quâ non* of Juſtification, *that without which we can not be Juſtified.* This opinion hath been taken up by many of late and improved, concealing the firſt Authors of it, they expreſs it thus; that Faith and Obedience are conditions of the Goſpel or of the Covenant of Grace, as perfect Obedience was of the Covenant of Works; and that Chriſt hath purchaſed by his death that this new Covenant ſhould be made with us, *viz.* That if we would believe and obey the Goſpel, we ſhould be pardoned and ſaved, therefore that for which we are Juſtified and ſaved is our Faith and Obedience. This is the opinion which by Gods help we are now to examine, and for the clearer proceeding I ſhall firſt premiſe wherein both ſides agree. It is agreed by both. 1. That to juſtifie in this queſtion, is a Law Term, ſignifying *to acquit from condemnation, to accept to Life Eternal.* 2. That Obedience is neceſſary to Salvation, or actual poſſeſſion of Heaven. 3. That no Faith Juſtifieth but that which is followed by Obedience, and productive of it. 4. That neither Faith nor Obedience apart or together could juſtifie a ſinner, were it not for the merit of the death of Chriſt, who hath purchaſed that we ſhould be reconciled to God this way.

Thus far we agree, the difference betwixt us then is this; the reformed have hitherto taught, that God hath promiſed pardon and life,

life and all that conduce to it freely to them that believe in his Son: that by believing, *i.e.* trusting in his promise, a man is justified and made an heir of life and all things needfull to it. Our adversaries teach that pardon and life are promised to them that believe and obey the Gospel; by both which (believing and obeying) a man is justified and accepted of God. We say, Obedience supposeth a man justified by Faith; They, that Obedience concurs with Faith to justifie. We teach, that Faith perfectly justifieth by trusting in the Righteousness of Christ, so that there is no more condemnation to them that believe: but they affirm, that Faith and Obedience justifie onely as the conditions of the Gospel, *i. e.* as thereby we do what the Gospel requires of us, and so we are justified or accepted so far as our Faith and Obedience go and no further; when they are perfect at Judgement we shall be perfectly Justified; While they are imperfect, Justification is imperfect also: If they be interrupted or utterly lost, Justification is interrupted or lost likewise.

To prevent all exceptions I shall make this Opinion more clear by producing the words of some principal Authors.

Discourse of the imputation of Christs Righteousness.

1. M. *Hotchkis*, in a Treatise purposely written for this Opinion, thus delivers himself: *Pag.* 59. The Law, by which a Sinner is justified, is an Evangelical Law, the Law of the Gospel; the Law whereby a sinner was, and

and is to be juſtified is two-fold. 1. The Law of God Creator commonly ſtiled *Lex Originalis* or *Law of works*. 2. The Law of God Redeemer called *Lex Remedians* or a *Law of Grace and Faith*; the former Law was enacted as the Rule of juſtifying an innocent perſon, and the later of a Sinner; Thus he.

Hence it is evident according to this Author that Faith and Obedience to the Goſpel are the Righteouſneſs of a Sinner, whereby he is juſtified in the ſame manner as perfect, Obedience ſhould have been his Righteouſneſs, and have juſtified him by the Law of works. concerning Chriſts Righteouſneſs thus he ſaith: *ibid. Pag.* 23. This Author doth miſtake the true Notion of Goſpel-juſtification, he ſuppoſing that the Righteouſneſs of Chriſts Life, and ſatisfaction of his Death, is the matter. and that the imputation of it is the formal-cauſe thereof; whereas the unqueſtionable truth is, that if we ſpake of matter in a proper ſenſe as here, *viz.* For a material cauſe in way of contradiſtinction to a formal cauſe; neither the Righteouſneſs of Chriſts life, nor ſatisfaction of his Death can fitly be ſaid to be the matter or material Cauſe of ſinners juſtification; the ſatisfactorineſs both of his Life and Death (of his doings and ſufferings) being undoubtedly the external impulſive or morally efficient cauſe thereof, &c. *Ibid. Pag.* 43. He ſaith it is an error of many to ſay, that we are made righteous with the perfect Righteouſneſs of Chriſt impu-

imputed to us: (yet this hath been that general Doctrine of Protestants,) but when he saith Christs Righteousness is the impulsive or meritorious cause of our Justification, he meaneth Christ merited that we should be justified by Faith and Gospel Obedience. His words are *Pag.* 8. that Jesus Christ did in Humane Nature and his own Person as Mediatour, or in the Person of a Mediatour betwixt God and man satisfie Divine Justice, not that we might be reputed to have satisfied in and by him: or that his very satisfaction should be imputed to us; but that no such satisfaction should be required of us; and that his fulfilling the Law of Mediatour-ship was accepted of God, not as our fulfilling either of that Law or any other Law whatsoever, but it was reckoned, reputed or accepted by God as a satisfaction for our not fulfilling the Law of God imposed upon mankind. I mean the Law in the rigour of it, or as the Covenant of Works, and that such an exact fulfilling of the Law should not be exacted of us as the Covenanted condition of our Salvation, but that Faith and sincere Obedience to the Gospel of Christ should be so required.

M. *Baxter* hath diffused this Doctrine through all his writings, though he is something various in expressing his mind. In his *Aphorisms* he thus defineth justifying Faith; *Justifying Faith is the hearty accepting of Christ for our onely Lord and Saviour.* Which he thus explains; As the accepting of Christ for Lord (which

Aphorism. 69.

Aphor. 72.

(which is the hearts ſubjection) is as Eſſential a part of juſtifying Faith, as the accepting him for our Saviour; ſo conſequently ſincere obedience (which is the effect of the former) hath as much to do in juſtifying us before God, as Affiance, (which is the fruit of the later)

In the Preface to his Anſwer to D. *Tully*, he layeth down his mind in ſome propoſitions, whereof the Fourth is, that this condition (*viz.* of the Covenant of Grace by which we have right to the benefits of it) is our Faith or Chriſtianity, as it is meant by Chriſt in the Baptiſmal Covenant, *viz.* To give up our ſelves in Covenant believingly to God the Father, Son and Holy Ghoſt, renouncing the contraries: and Fifth, That though this conſent to the Chriſtian Covenant (called Faith alone) be the full condition of our firſt Right to the benefits of that Covenant, (of which Juſtification is one) yet Obedientiall performance of the Covenant, and Conqueſt of temptations, and Perſeverance are ſecondary parts of the condition of our Right, as continued and conſummate: *& ibidem Pag.* 61. Propoſition 34. He ſaith: *For Faith to be imputed to us for Righteouſneſs, Rom.* 4. 22, 23, 24. Is plainly meant, that God who under the Law of innocency required perfect obedience of us to Juſtification and Glorification, upon the ſatisfaction and merits of Chriſt hath freely given a full pardon and right to life to all true Believers, ſo that now by the Covenant of Grace nothing is required of us to our Juſtification, but

Faith; all the reſt being done by Chriſt. And ſo Faith in God the Father, Son, and Holy-Ghoſt is reputed truly to be the condition on our part, on which Chriſt and Life, by that Baptiſmal Covenant, is made ours. Thus by this Author t'is not Chriſts Righteouſneſs, apprehended by Faith, that juſtifieth us, but Faith it ſelf as including Obedience, *i. e.* the belief and practiſe of the Chriſtian Religion is our Righteouſneſs, by and for which we are juſtified and accepted.

Grand propitiation, p. 3. & 86. To the ſame purpoſe M. *Truman* paraphraſeth thoſe words, *Rom.* 3. *ver.* 26. *That he might be juſt and the juſtifier of him that believeth in Jeſus,* He that is of the Faith of Jeſus or of the Chriſtian Faith, τὴν ἐπὶ πίστεως Ἰησοῦ: And concerning
pag. 86. the effect of the Death of Chriſt or his Satisfaction (He ſaith) it was onely this, that the obſtacle being removed (*viz.* offended juſtice) God might be at liberty to act in the pardon of ſinners, in what way and upon what terms he pleaſed. The immediate effect is that God might
pag. 88. be juſt, though he ſhould pardon ſinners, that he might pardon *Salva juſtitiâ*, not that he muſt pardon, come what will of it, or be unjuſt? And further, to exclude Chriſt's Righteouſneſs from being the matter of our Juſtification, he ſaith, that in our Redemption we 1. Are not properly to be looked upon as Debtors, nor God properly as a Creditor, but he as a Governor and *Legiſlator*, we as ſubjects, and that Chriſt acted not the part of a ſurety (though he be once Figuratively ſo called) but of a Mediator expiating guilt and making reparation to juſtice ſome other way

way then by the execution of the law, yea endeavouring that the Legal-threat might not be executed by making amends for the non-execution of it. 2. The sufferings of Christ were not properly an execution of the Law (though they may Figuratively be so called) but a satisfaction to Justice, that the Law-threat might not be executed: And further, that it is contrary to Scripture and reason to hold, That Christs fulfilling of, and obedience to the Law is accounted, imputed, as if believers had fulfilled and obeyed the Law in his so doing. Thus far these Authors, from whose words I shall take leave further to propound their opinion in some Propositions; First laying down the usual Protestant Doctrine, by way of *Thesis*, and theirs by way of *Antithesis*, that the difference may more clearly appear. pag. 115.

Theses.	*Antitheses.*
I. The Protestants have hitherto taught, that what Christ did and suffered for sinners, he did as a common person, as a Head and representative of the Elect, and a surety for them.	I. But they say, Christ was not a proper Head, representative or surety, but that he did all meerly as a Mediatour, *i. e.* as one endeavouring to compose the difference betwixt God and sinners.

II. That Christ as their Head and surety sulfilled the Law of works in their stead.

II. That Christ undertook not to fulfill the Law of works which man had broken, nor to satisfie it, but that he fulfilled the peculiar Law of a Mediator, *i. e.* so much obedience and suffering as should please the Father to lay upon him.

III. That Christ by bearing the Curse of the Law, delivered man from the Curse: and by obeying the Precepts, purchased for them life which the Law promised; and by the supereminency of his obedience, additions of blessedness to that life.

III. That Christ by his Obedience and sufferings did neither satisfie the Law, nor purchase what the Law had promised; but onely gave to God a valuable consideration or recompense that he might justly wave, and not execute the law of works, but give man a new and milder law of Grace, or terms of life according as the Father and *Son* should agree.

IV. That this Righteousness of Christ, whereby he fulfilled the Law, is imputed to believers for their

IV. That therefore Christ's Righteousness or Obedience cannot be imputed to men, for which they should be

Juſtification, *i. e.* for that Righteouſneſs God grants them pardon of ſin and a firm gift or grant of Eternal life.

V. This Righteouſneſs of Chriſt is that alone which we muſt oppoſe to the wrath of God, by which we muſt ſtand before him in Judgement, for which alone Heaven is given us, and all things neceſſary to bring us thither.

be accepted and juſtified, not being the obedience due to the law given to them, but to his own peculiar law of a Mediator; but Chriſts obedience did purchaſe that God ſhould appoint men new and mild conditions of life inſtead of ſinleſs obedience and death for the faileur of it.

V. That the Righteouſneſs of Chriſt hath onely purchaſed the removing of the law of works, from being a Covenant of life, by which we muſt ſtand or fall; but that our right to life and the favour of God, peace of conſcience and hope of Heaven do depend upon our obedience to the Goſpel, which Chriſt hath purchaſed ſhould be accepted for our righteouſneſs, by which we muſt be judged.

VI. That

VI. That by this Righteousnes imputed, Believers are perfectly justified, *i. e.* freed from all the curse of the Law, and certainly entituled to Eternal life.

VI. That our Justification or right to life dependeth wholly upon our obedience, as the condition to which it is promised; and therefore it puts us into a condition or state of life imperfect, and subject to change as obedience it self is, that we are not perfectly justified till obedience be perfected.

VII. That by their Obedience, Believers serve God and are fitted for Heaven, and their afflictions are paternal corrections to quicken them and to purge them, but not inflicted as effects of the curse.

VII. That believers by their obedience obtain, continue, and perfect their right to Heaven, and that their afflictions are fruits of the curse of the law of works; Christ having purchased onely that it should not damn us, but left it to the Father to punish us for sins in this life, as he shall think fit.

VIII. We are made partakers of Christs Righteousnes and the benefits of it, and that Faith is a trusting in the promise of life,

VIII. That Faith in its whole Latitude is believing and obeying the Gospel, that by this we are made partakers of the benefits of

for the ſake of Chriſts Righteouſneſs.

of Chriſt, the having onely purchaſed this grant or law, that they which obey him ſhould be ſaved, not that his obedience ſhould ſave them.

IX. That Juſtification is the acceptance of a ſinner with God as righteous, through the Righteouſneſs of Jeſus Chriſt imputed to him, whereby he hath a full right to life Eternal.

IX. Juſtification is nothing elſe but the pardon of ſin, *i. e.* the not exacting the puniſhment of ſin due by the law of works, and an acceptance of man ſo far and ſo long as he performeth the new condition of ſincere obedience.

Thus this Controverſie brancheth it ſelf into three main Queſtions, which ſome years ago was but one, *viz.* 1. *What law Chriſt fulfilled by his life and death?* Whether the Law of Innocency and the Ceremonial law of the Jews (as was the old Proteſtant Doctrine), or whether he onely fulfilled a peculiar law of Mediation? which was made up of ſome Moral commands, ſome Jewiſh, and ſome peculiar to the perſon of Chriſt; thus ſay our Oppoſites, denying that he was ſubject to the law of mankind as ſuch. A ſecond Queſtion is, *How the Righteouſneſs of Chriſt or his Obedience to the law profiteth us?* Whether it be reckoned to be done in our ſtead, and ſo we to be accepted by and for that obedience, as old Proteſtants? Or whether this

obedience doth onely procure, that we ſhould not be dealt with according to the law of works, but according to the new law of Grace, *i. e.* eaſier conditions of life? So our Adverſaries: The 3. Queſtion, *By what way or means Chriſts Righteouſneſs and the benefits of it are made ours?* 1. Whether by truſting in it according to Gods Promiſe, as the immediate and ſole cauſe of pardon and a right to life? as all till of late have taught; or whether all the benefit of it be that it hath procured a new Covenant, *viz.* That they that believe and obey the Goſpel ſhall be ſaved, though their obedience be not perfect. This laſt Queſtion was firſt agitated amongſt us about thirty years ſince, in oppoſition to growing *Antinomianiſm*, and becauſe it ſeemed moſt effectually to overthrow that errour and to be an ingenious Notion: *viz.* That we ſhould be ſaved by our works, and yet works are not to be meritorious, but ſubordinate to Chriſt, it began to pleaſe many, who (I believe) little thought they ſhould come utterly to exclude the Righteouſneſs of Chriſt from any part of Juſtification, and make it onely ſubſervient to mans works; they that followed the controverſie found that they could not defend our being Juſtified by our own works, unleſs they denied our being Juſtified by Chriſts Righteouſneſs, for that alone if imputed to us, is ſufficient to juſtifie: and then this could not be maintained unleſs they further denied that Chriſt fulfilled the law, to which man was ſubject; for if he had fulfilled that law for man, then that obedience of his muſt have been imputed to man as if he had wrought it, and ſo a man muſt by the Application of that obedience be

juſti-

juſtified from the accuſation of the law without any further conditions: and hence it is that the diſtinction at firſt much uſed to qualify juſtification by works and make it leſs ſuſpected, *viz.* of legal and Evangelical Righteouſneſs is now forgotten, *viz.* that Chriſt is our legal Righteouſneſs having ſatisfied the law of works for us; but our obedience is our Evangelical Righteouſneſs whereby we fulfill the Goſpel; for this ſuppoſeth that Chriſt properly fulfilled the law of works and alſo implies ſome imputation; for how Chriſt's Righteouſneſs ſhould be our legal Righteouſneſs without being imputed to us, is hard to underſtand. Theſe Doctrines, together with ſome others depending upon them, have ſprung from the firſt aſſertion of works being the condition of juſtification, ſo that the Proteſtant Doctrine is now transformed into a new modell; that then being the firſt Queſtion of the Controverſie, I addreſs my ſelf chiefly to the examination thereof; taking in the Queſtions of Imputation of Chriſt's Righteouſneſs, and his fulfilling of the law onely in the ſecond place as they conduce to a fuller explication of the former: firſt craving pardon for having been ſo long in ſtating the Queſtion, it being of great uſe, clearly to underſtand their meaning, and ſome pains is neceſſary to underſtand it, becauſe their Authors do (all that I have met with) purpoſely obſcure the ſtate of the Queſtion, ever interpoſing the unwarrantable aſſertions of *Antinomians*, or elſe ſome well-ment, but not well expreſt ſayings of popular Preachers and Writers, that it is not eaſie to diſcern many times whether they oppoſe the common Proteſtant Doctrine

ctrine or these errors onely: They also discover some fear in expressing their minds, as being not clear in many things that follow upon their Doctrine: some that hold it, profess themselves *Arminians*; others disown it, and the third sort pretend to reconcile both; To conclude, the sum of their Doctrine is this, that a sinner is not justified before God, *i.e.* Pardoned and entituled to eternal Life for the Righteousness of Christ imputed to him by God, trusted in, or received by Faith; but that God hath granted to men for the sake of Christs Obedience and Death, this Covenant or Law of Grace, that he will not exact of them sinless Obedience as the condition of life any more, and that if they will be obedient to the Gospel to their lifes end, He will forgive their sins, justifie and save them, that this sincere obedience shall be accepted as their Righteousness and title to eternal life, as much as perfect Obedience should have been by the first Covenant: This is that I oppose, endeavouring by the Grace of Christ to shew, 1. That it greatly diminisheth the work of Redemption. 2. That it leadeth to *Arminianism*. 3. That it is the same Doctrine for substance with that of the Papist. 4. That it is a high way to *Socinianism*. 5. Then directly to give Arguments against it, and answer the pricipal Arguments for it. 6. Afterwards briefly to explain and vindicate the Doctrine of Justification by Faith and imputed righteousness:

CHAP.

CHAP. II.

This Doctrine much diminiſheth the work of Redemption.

THis Doctrine doth every way leſſen the work of Redemption; I ſhall inſtance in ſome particulars.

1. That by this opinion Chriſt died not at all in our ſtead, or for our ſins, nor is his Righteouſneſs at all our Righteouſneſs. That he died not in our ſtead by this opinion appears thus: He that dies in the ſtead or room of others is by conſent of the Lawgiver ſubſtituted in their place, and ſo takes upon him the capacity of a ſurety, Repreſentative or common perſon, undertaking to do or ſuffer what others ſhould; but this opinion denieth this Relation or capacity of a ſurety, common perſon, &c. to be in Chriſt; Therefore he died not in our ſtead. Further, if Chriſt died and obeyed in our ſtead, then his death and obedience muſt have done or procured for us, that, which our own perfect obedience ſhould have procured; but our own perfect obedience would have juſtified and entituled us to life, without any other terms; therefore in denying, that Chriſts obedience juſtifieth us, and affirming we muſt be juſtified by fulfilling the Goſpel terms, theſe Authours do deny that Chriſt obeyed and died in our ſtead, *Loco noſtri*, or *vice noſtrâ*. Moreover that which was not done in obedience to that Law, by which man was obliged, was not done in his

his ſtead, it might be done for him, *i. e.* for his benefit, but not in his ſtead or room; for then muſt it have been done in obedience to that Law to which he owed obedience: but Chriſt, they ſay, did not fulfill the law to which man was ſubject, therefore not in mans ſtead: the ſame Argument alſo proveth, that he died not properly for our ſins, that our chaſtiſement, or curſe was not laid upon him; for he was not made ſubject to that Law which threatned it, nor according to them, doth his death certainly take away the curſe, but onely obtains a poſſibility of it, *viz.* that God will not ſo inſiſt upon the Law, but that if they obey the Goſpel they ſhall be ſaved; but if they do not, the curſe of the Law ſhall fall upon them. Sin was indeed the occaſion of Chriſt's death, for if men had not ſinned, there had been no need of a Redeemer; but if Chriſt had born our ſins and died for them properly, death muſt not have been inflicted on them by the Law of works; and that death of his, being imputed or applied to any man, muſt without further conditions diſcharge him from guilt, the Law which condemned him being ſatisfied; and if Chriſt died not properly for our ſins, then was he not a ſacrifice for them; nor a ranſom for us, but (as one unhappily paraphraſeth, ἀντίλυτρον *ſomething inſtead of a ranſome*: nor was the death of Chriſt an accurſed death, nor any thing of the wrath of God in his ſufferings, all theſe things ſuppoſing him to have fulfilled the Law of works, by which man was accurſed. Neither, by this Doctrine, is Chriſts Righteouſneſs in any ſenſe our Righteouſneſs: for it was not ſuch as we ſhould have had, being

not

not obedience to our Law, but to his own peculiar Law as Mediator; nor will they allow it to be imputed to us: and surely that Righteousness which is neither inherent in us, nor wrought by us, nor imputed, or reputed ours, for the use and end of Righteousness, that can be in no sense our Righteousness: some say it is ours because undertaken for our sakes, and it procureth for us easie terms whereupon we may be righteous and justified; But the formal effect of Righteousness is to make righteous, not to merit new terms or conditions of agreement; if then Christ's Righteousness doth not make us righteous, constitute us so before God, then is he in no sense the *Lord our Righteousness*. 1. There was once a distinction in use to salve this, that Christ was our *Legal Righteousness*, to Answer the law of works; and our obedience to the Gospel our *Evangelical Righteousness*, answering the law of Grace: and that the later was the means of applying the former, *viz.* by obeying the Gospel we have right to be justified from the law of works by Christ's Righteousness. But I have not met with this Notion in late Books; I suppose they see its repugnancy to the rest of their Doctrine. How can Christ be our *Legal Righteousness*, and not have fulfilled our Law? Or how can his Righteousness be ours, and God not so much as impute it to us, or reckon it ours? Or how can one Righteousness apply another? Righteousness, so far as it reacheth, maketh a man Righteous; and if a man be righteous in any sort by his own Righteousness, it is strange that by this means also he should have right to another extrinsecal Righteousness.

M. *Baxters Aphorism of Justification*, 17, 18, 19, 20, 21.

ousnesse. But that which comes closest is, the law of works promised life upon the condition of obedience; if then Christ hath satisfied that law, and be our Righteousnesse to answer it, then we must have a full right to life by that Righteousnesse applied to us. The law required obedience to it self onely, not a further obedience to any subsequent law; therefore a Righteousnesse which satisfieth the law of works must justifie us, and leave no room for new terms or any other Righteousnesse to justifie: Now if it be thus that Christ is not our Righteousnesse, nor surety, nor properly died for our sins, then he is not a perfect Saviour, but a remote Redeemer: Or, as M. *Cartwright*, an instrument of Salvation, but not a compleat Saviour; for by all he did and suffered, he purchased the Salvation of no one person (not of the Elect, for then his Righteousnesse must have been imputed to them) but he onely procured a grant, that men should be saved, notwithstanding their former sins, if for the future they will repent and obey the Gospel as well as they can: surely this lessens the work of Redemption.

Cartwr. *contra Rhem in* Rom. 1. 17

2. This lessens Christs love in giving himself; for as it is true, the principal and ultimate end of Christs death was to glorifie God, both in repairing his honour, which was injured by mans sin; and also that the riches of his Grace and Wisdom might be magnified in mans Redemption; nevertheless Christ had a most intimate and affectionate love to men, which was a constant incentive in his undertaking and accomplishing their salvation; The Scripture expresseth the neerest and most endearing relations betwixt Christ and those he

he died for; *They are his body*, his *flesh and bones*, his *wife*, *one with him*, *they are his members*, 1 *Cor.* 6. 15, 17. *They are his sheep for whom he laid down his life*, and because he died for them, he calls them his sheep even before they believed, and will take care to bring them into his fold; *He hath loved us and washed us from our sins in his own blood. He loved me and gave himself for me.* But if Christ died not as our head or surety, if our sins were not laid upon him, or his Righteousness imputed to us, his love was but a general good will to man's Salvation; not such a near and passionate love to his Elect; for not being in their stead subject to their law and curse, he could not be so sensible of their misery; nor did he, it seems purchase more for them, then a possibility of being saved, upon such conditions which he knew they could never perform, though easier in themselves then the conditions of the Law; and which though they be by Grace begun, yet no man by this Doctrine can be sure they shall be preserved in him to the end; and as the greatest part of the world never yet heard of these conditions, so in the purchase it self nothing was paid or procured for the Elect more then for any other man:

Eph. 5. 23. *ad finem.*

Joh. 10. 15, 16.

Rev. 1. 5. Gal. 2. 20.

And as it lessens Christs love in giving himself, so by consequence the love of the Father in giving Christ for us; if God hath given his Son effectually and infallibly to redeem, call, justifie and save all, for whom he gave him, as the Scriptures speak, and Saints have hitherto apprehended, this were the highest and most transcendent love indeed; but it is far less if the Father gave the Son pro-

Ro. 8. 31. 32, 33.

properly to redeem, justifie and save no man, but onely to procure for them more moderate terms then formerly they had, by fulfilling whereof they should be saved.

3. This Doctrine lesseneth the purchase of Christ; for by it Christ hath purchased neither pardon, Grace, nor Glory certainly and absolutely, nor any other good thing. *Adam* certainly forfeited all by his sin, but Christ by his death certainly recovered nothing: the effect of it being onely a grant of new conditions of life or of life upon conditions. A purchase upon condition is an imperfect, not a free and absolute purchase; leaving room for a forfeiture, whereby the persons concerned may be justly defeated of the benefit of the purchase. It is said the conditions are small, like a Quit-Rent, a Peper-corn compared to life Eternal. But the reserving of a Peper-corn hinders a Purchase from being free and absolute, and reserveth some right to the first owner, whereby he may deny the benefit of the Purchase for faileur of conditions. The lease of a Thousand years maketh an estate no more free then the lease of one year; and on the contrary, if an estate be bought free, and afterwards be clogged with conditions, be they great or small, they are void in the law of equity; because the Purchase is free. The Question then is, whether the Purchase is absolute, or conditional? not whether the conditions be hard or easie. And this purchase of Christ is not of life, but of a possibility of life, and that but a remote moral possibility, that men may be saved if they perform such conditions, not of meer

Physi-

Physical possibility that men should have strength to perform them: so that Christ hath made but an imperfect Purchase, upon conditions uncertain to be performed; yea impossible as to man; and yet this uncertainty or impossibility not provided against by the Purchase.

Obj. Is not Faith a condition of Justification? is a man justified without, or before Faith?

Answ. Faith is not a proper condition but a natural qualification capacitating the soul to receive benefit by Christ, appointed by God for that use, and having the promise of success: man being a rational creature cannot be taken into Gods favour and made blessed without his own consent, nor can he be a partaker of any Promise without accepting of it and trusting in it. An Heir, if he live not or lack understanding, cannot inherit the estate, though never so absolutely Purchased and yet life and discretion are not conditions of the Purchase, but qualifications of the subject necessary to enjoy it: but these qualifications are not in mens power as Faith is in Christs power to give it; he having Purchased Faith and Perseverance for those he died for, which hinders not his Purchase from being full and absolute, whereas to suspend it upon any condition doth make it not full.

4. This Doctrine renders the Intercession of Christ very weak and ineffectual; such as the Purchase and Redemption is, such must the Inter-

ceſſion be, which is a continual preſenting of the price of Redemption before the Father, and ſo a deſire and demand of all the bleſſings thereby Purchaſed. Now, as the Scripture ſets out the fulneſs and abſoluteneſs of Redemption, ſo alſo it ſheweth the efficacy of Chriſts Interceſſion, *John* 17. 9, 10. Our Saviour doth in ſpecial manner recommend his believing Diſciples to the Father, and that upon the account of a ſpecial and reciprocal propriety, that he had in them. *I pray for them, not for the world; for they are thine, and all mine are thine, and thine are mine.* And what doth he deſire for them? that as he had kept them, whilſt with them in the world, ſo the Father would now preſerve and keep them, 10, 11, 12. In particular *that he would keep them from the evil of the world, i. e.* From being overcome by it, 10. 15. That he would carry on their Sanctification; *Sanctifie them through thy truth,* 10. 17. That he would call and in like manner preſerve all that ſhould hereafter believe, till they all come to be one with Chriſt and with each other, 10. 20, 21. and finally he poſitively declares this as his mind and requeſt, 11. 24. Father I will that they whom thou haſt given me be with me where I am, that they may behold my glory, which thou haſt given me, &c. Likewiſe the Apoſtle, *Heb.* 7. 25. ſets out the efficacy of Interceſſion: *He is able to ſave to the uttermoſt,* εἰς τὸ παντελὲς *perfectly or to perfection, all that come unto God by him, ſeeing he everliveth to make Interceſſion for us.* Becauſe Chriſt everliveth to intercede, what ever the caſe or neceſſity of his people be, therefore they ſhall be ſaved to the uttermoſt,

moſt. For in that he is able to ſave to the uttermoſt, and as a Prieſt is engaged by office to receive, and pray for all that come to him; it follows that he will and muſt, by the office he hath undertaken, ſave to the uttermoſt by his interceſſion all that come to him: Interceſſion then is a ſure and effectual means of obtaining Eternal life to them that believe.

But if Salvation depends upon the condition of mans Obedience, if Chriſt have ſatisfied the law, and will juſtifie, and ſave us onely upon condition that we will repent, believe and obey the Goſpel to our lifes end; then it muſt follow that he intercedes for us but conditionally alſo, and in a general manner, as a late Author ſaith, he doth for all the World; That is to ſay Chriſt intercedes, that if men will believe and take up a purpoſe of new Obedience, that then they may be juſtified; that if they will be Obedient, they may have ſome help or aſſiſtance in it; that if they will continue in Obedience, they may continue to be juſtified; that if they hold out to the end they may be ſaved; So the Interceſſion of Chriſt doth procure nothing certainly, but upon the Antecedent condition of mans carriage towards God; if Chriſt pray that men may believe and be ſanctified, then this would certainly be done for them; but then theſe could not be conditions, whereupon the benefit of his death as to the application of it ſhould depend; for he prayeth for nothing but what he had purchaſed, and what he abſolutely purchaſed cannot be the condition of conveying that purchaſe, though among the ſeveral things pur- *Folkil.*

chaſed one may be a way and a means to the other, as Faith to Juſtification, and both to Obedience, and all three to happineſs; if then Chriſt prayed for theſe Graces, then he purchaſed them for whom he died; if he purchaſed them for them, then they cannot be the conditions of applying the purchaſe; for then muſt there be conditions upon which Faith and Repentance themſelves muſt be given and ſo in *infinitum*; for by the ſame reaſon that theſe are parts of the purchaſe, and yet conditions, the conditions alſo of theſe conditions may be parts of the purchaſe too, and ſeeing the purchaſe cannot be applied but upon conditions in us, there muſt be conditions in *infinitum*; and if Faith and Obedience be not purchaſed, then they are not prayed for by Chriſt but upon ſuppoſition of precedent conditions, which enervates the power, and taketh away the comfort of his Inteceſſion.

5. From all this it follows, that our duty and affection to Chriſt as Mediatour will be very much leſſened. If he had done all for us both in purchaſing fully, and applying powerfully all things pertaining to life and Godlineſs, then the higheſt praiſes, the greateſt love, thankfulneſs and admiration, that creatures are capable to give when they ſhall be raiſed to the higheſt pitch of Grace, would be due unto him; as all the Saints have ever acknowledged, *Eph.* 3. 19. *Rev.* 5. 8. and 14. But on the other ſide, if the benefit of all that Chriſt hath purchaſed be ſuſpended upon the condition of our obedience, the work is not perfectly wrought for us, and therefore not ſo high praiſe due, It is indeed a condeſcenſion and mercy

cy in God that he would ſuffer, and in Chriſt that he would procure that the eſtate of man, which was abſolutely under the curſe of the law of works, ſhould be brought into a condition of hope, and poſſibility of deliverance; and ſo deſerves love and thankfulneſs; but yet the deliverance being ſuſpended upon us, the hope is yet very ſmall and uncertain at the beſt; and the poſſibility but a remote moral poſſibility, the law which made it impoſſible being removed; but where is the Phyſical, near poſſibility? *viz.* Our being enabled and aſſured in any meaſure, that we ſhall fulfill the conditions, and ſo be partakers of the Redemption: Certainly the want of this abates much of love and thankfulneſs to the Redeemer. One great Duty towards Chriſt is dependance on him as our head, and the Fountain of all ſpiritual bleſſings, *Eph.* 1. 3. And to apply our ſelves to him continually by Faith and Prayer; that we may derive life and ſtrength from him, *John* 15. 3, 4, 5. For without him we can do nothing: But if our Obedience be the condition of our Juſtification, it is alſo the condition of all that follows it; and ſo we muſt depend upon Chriſt onely conditionally; ſo long as we find our obedience and ſincerity clear, ſo long we muſt hope in him for power to mortifie ſin, and to overcome temptations, and to hold on in duty, &c. But if luſts prevail, if we be foiled by temptation, eſpecially in any thing which is a more then Ordinary and unavoidable infirmity, then we have but little encouragement to go to Chriſt to help

us out; but must rather question whether we have any thing to do with him; we must renew our repentance and fulfill the conditions on our part, get a firm resolution of sincere obedience again, and then we may hope that Christ will help us, and not till then: yea what signifies our Union to Christ, if all depend upon our Obedience? If we be really, absolutely engraffed into him by Faith, as the branch into the Vine by nature, *John* 15. 1, 2. If united to him as members of the body to the head, *Eph.* 5. 23. then shall we by vertue of that Union certainly receive life and strength from him, as the branch from the Vine, and the body from the head; unless his fulness fail, which cannot be: But if we are justified and saved upon condition of our own Obedience, then are we united to him but upon the same condition, as if we should say, if the branch be fruitfull then it shall be United to, and continue in the Vine: and if the body be lively, then it shall be joined to the head; which is preposterous.

Object. But it is acknowledged that these conditions must be wrought in us by Christ.

Anſ. But how? upon what condition will Jesus Christ work Grace and Sincerity in us? if upon any preceding condition, then we are where we were before; are we united to him and shall we receive strength from him upon condition that we are sincere, or some such like condition before? or will Christ work these conditions ab-

so-

solutely and infallibly in his Elect? then nothing can be required of them to receive these conditions, but accepting and trusting in Christ, that he would make us sincerely obedient; and if this Faith be sufficient to unite us to Christ, that so we may receive Grace from him; why is it not sufficient to give us a right to Glory also, when by his Grace we are made fit for it?

CHAP. III.

This Doctrine turns the Gospel into a Covenant of Works.

THe Gospel or New Covenant is ever stiled a Covenant of Grace, and directly opposed to the Covenant of Works: and we are said *to be saved by Grace and not by Works*; which surely meaneth not onely that there is some favour shewed in the Salvation of Sinners, but that they are saved wholy by Grace through the Gospel, as they should have been wholy by Works under the Law; but this Doctrine confoundeth Grace and Works, and maketh the Gospel a proper Covenant of Works, allowing onely that Grace, which was content to wave the Old Law in the rigour, and to give a New and milder Law in the room of it; this is now to be proved.

1. What maketh a Covenant of Works, but that Works be the condition of the Covenant? What is it but a Contract betwixt God and man, that upon condition of Obedience God will give man life and happiness, and that for faileur of Obedience he shall be condemned; and that man on his part promising Obedience may hope for life, and so long as his Obedience continueth, so long he hath ground of hope, and when that faileth, his hope expireth? Now thus it is here, the condition whereupon man shall be justified and saved

ſaved is Obedience to the commands of the Goſpel; a purpoſe of Obedience doth in nature go before Juſtification, and is the immediate condition of it: So that when a man reſolves and promiſes to love God ſincerely, then he entreth into a juſtified ſtate, and ſo long as he performeth this promiſe, *i. e.* is ſincerely obedient, ſo long he is juſtified: and when his Obedience is conſummate, then he ſhall be perfectly juſtified and declared righteous: for the judgement of the great day ſhall be to pronounce men righteous for the righteouſneſs that they have wrought, *viz.* in their own Works; and to condemn the unrighteous for their unrighteouſneſs of heart and life. Moreover, if Obedience be interrupted ſo, as to break this Covenant of ſincerity, then a man is no longer juſtified, nor do all his former works profit; and if he do recover again, he entereth into Covenant a new, and on that account begins a new to be juſtified; which Juſtification alſo muſt depend upon the continuance of his Obedience. Now was not this the very caſe of *Adam*? life was promiſed upon the condition of his Obedience, and he entred into a ſtate of life or acceptance with God, by accepting that condition or promiſing Obedience, and whileſt his Obedience continued, he was in the way to life, and when that failed he fell under the curſe. Its true, perfect Obedience was then required, and therefore after one ſin, there could be no more renewing of the Covenant and of his hope; and now ſincere though imperfect Obedience is accepted; this indeed doth moderate and qualifie the condition making it more eaſie, but it altereth not the nature

Apl. 79.

ture of the condition of the Covenant: for Works are works, Obedience is obedience, whether perfect or imperfect; if that imperfect Obedience will be accepted of God as the condition of life, the Covenant is to be denominated and hath its form from the condition: perfection, or imperfection of Obedience are but circumstances; if then man be justified by Gospel Obedience, *i.e.* sincere, though imperfect, as the compleat condition of the Covenant, then this Covenant is a Covenant of works as well as the other: onely that of perfect, this of imperfect works. If we add, that man hath no power of himself to fulfill this condition of imperfect Obedience, as all the Orthodox believe, and power to fulfill it; it is not promised to all that believe and begin to obey; for many fall away and perish for ever, as our Authours confess; then this Covenant of imperfect Obedience, though seemingly more easie then the former, yet is indeed harder; we having no strength to obey, whereas *Adam* had perfect strength; and yields more uncertain hope of life, for *Adam* was sure of life so long as he did but use the Grace that was in him; but we are not sure that we shall have Grace to persevere, though we come to Christ for it; and if we stir up all that is in us, we know it is not sufficient, for our strength is but weakness.

2. *Argument*, That is a Covenant of Works, which requires our own personal Righteousness of heart and life as the onely condition, whereupon it promiseth life and happiness: for what is our Righteousness but Obedience habitual and actual, as conformed to the rule or law that requires it;

it; our ſincere Obedience to the Goſpel being as much as is required to our Juſtification, becomes thereby agreeable to the New Covenant, and ſo it is our perſonal or inherent Righteouſneſs; but according to this opinion our own inherent Righteouſneſs is the onely condition of Juſtification and Salvation, by the New Covenant; therefore according to this it is a Covenant of Works: Now the Minor is certainly their ſenſe, for they tell us, that we are not juſtified by the Righteouſneſs of Chriſt imputed to us, nor can it be ſaid in any proper ſenſe to be ours, if it be not ſo much as imputed to us: this onely makes way for Gods mercy to flow towards ſinners which was obſtruced before; ſo that now upon the condition of new Obedience they may be ſaved: beſides this, there is another Righteouſneſs required, even that of our own perſons, as the very condition of our being Juſtified: So that Chriſts Righteouſneſs did but remove the Obligation to the Old Covenant of Works, and that alike for all men; That ſo way might be made, that God might make a New Covenant, that if now men would repent and be obedient to him and to his Son, they ſhould be put into a condition and way of life again, and he would once more try what they would do; if they would be obedient in truth and ſincerity to their lives end, then their ſins ſhould be pardoned and they ſaved; but if their obedience was either not ſincere or not laſting, then they ſhould periſh for ever.

3. The Covenant that juſtifies as a law, is a Covenant of Works: A law requireth Works or Obedience to it, and thereupon promiſeth a reward

ward and threatneth punishment to disobedience a Covenant that is a Law requiring such things to be done, and promising life to the doing of them, and threatning death to the neglect of them, is a Covenant of Works: Now such is the Gospel Covenant according to this opinion; for we are told, that we are not Justified by trusting in the Righteousnes of Christ, as that which can give us an immediate title to life; nor is justifying Faith a trust or reliance on Christ for the promise made through him, nor doth Faith justifie as an instrument or means of apprehending or applying Christ to our selves; nor indeed doth Faith justifie at all more then any other Grace; saving that it is the first in order of nature and so doth set other Graces on work. But that Faith, repentance, and the whole course of new Obedience do justifie as the condition of the new Covenant, that is to say, by the death of Christ God releaseth man from the obligation to perfect Obedience, as the condition of life required in the old Law, and hath established a new, that if they will believe in his Son, repent of their sins, and serve him as well as they can, for the future, they shall be saved: what then is the Gospel but a new Law? and it doth justifie as a Law, giving the reward to obedience or the fulfilling of it.

Arb. 65. Moreover, we are told, *That Faith taken in its full Latitude is nothing else but universal obedience, and that so it is to be understood, when it is said that Faith alone justifies*, viz. *Faith and all other Graces with it in habit and exercise to the end*: (a new way of being alone in company) what is this but obedience to commands, a fulfilling of the Law

and

and thereby to be justified? yea when Faith is taken for a single Grace, it is defined to be a sincere acceptance of Christ as our Lord and Saviour: and so it justifies meerly as it is a consent to be ruled and saved by Jesus Christ, which is neither an assent to the truth of the promises, nor affiance or trust in them (one or both of which all men understand by Faith both in Scripture and common speaking) but it is an act of obedience, or rather a Covenant or promise of obedience, whereby a man engageth that he will seek after Salvation in ways of obedience to Christs commands, which he neglected before; so that Faith justifies as it doth in part fulfill the new Law, by engaging us to obedience; yea in all this Christ is looked upon as a King chiefly, and not as a Saviour; for indeed if Christs Righteousness doth not immediately justifie us by being applied to us and made ours, then he is a Saviour but remotely, as the word is usually taken to denote his making satisfaction for us as a Priest, *viz.* as his death procures a possibility of pardon and makes way for a new Covenant to be made with man; but Christs main business as a Saviour by this opinion is to grant new & tolerable terms of Salvation, to command Faith, Repentance and Obedience, and to annex a promise of eternal life to them, & so to save men by & upon their fulfilling of these conditions, and at last to justifie them at the great day and to deliver them from all evil, as a just and impartial Judge, giving sentence according to the law by him made and promulgated; which things are proper acts of his Kingly office: so then we are justified by obedience to a Law, and saved by a

King

King proceeding according to his own Law: and Faith is nothing else but a submitting to this Law, and the terms required in it; which things certainly make a Covenant of Works. It must be granted, that there is a difference betwixt the old or first Covenant of Works, and the new one or Gospel-Covenant; but that hindereth not the later from being a proper Covenant of Works, by this Doctrine, as well as the former, though not so strict and rigid; the first was a Covenant without any Grace, or Mercy; because then there was no need of any; the second hath some Mercy mixed suitable to mans fallen estate; the Old Covenant had no pardon of sin contained in it, supposing man to be perfect; the second proposeth and promiseth pardon; but how? that God will freely forgive and take a sinner into favour upon his flying for refuge to the blood of Jesus Christ; this indeed will make it a Covenant of Grace: No, say our Authors, pardon is not granted for what Christ hath done, nor a right to Heaven; but it is offered and promised upon condition of mans future and sincere obedience; nor are they delivered from the curse, or to be accounted discharged: but they are spared from execution: they have the offers of life and pardon, and means to attain them, and if they improve them to the end, then they shall be justified, if not, the curse takes hold of them with Addition: Even as a Captive (it is their own comparison) is set at liberty, that he may try his friends, and use means to procure the price appointed and agreed for his ransom; which when he hath fully procured and paid in, then by the con-

contract he must be set at liberty: and if he procure not the price, then he must return to his bondage, with this aggravation of his misery, that there was liberty or redemption to be had, but he fell short of it; All this while this man is a prisoner, though at large, and is as it were upon Parole, his redemption dependeth upon uncertain conditions to be fulfilled by him. Thus the pardon of sin which goeth along with the second Covenant doth no way hinder its being a Covenant of Works, if this Doctrine be admitted. The Righteousness of Christ doth but put men into a condition of being Covenanted with, he having so far purchased pardon and life, that God might now, *Salvâ Justitiâ*, make a Covenant of life and redemption with them, upon what terms or conditions his wisdom should see fit: and in this respect Christs Righteousness doth but answer to the habitual Righteousness, wherein *Adam* was created, by which he was made a fit Subject, with whom God might deal in order to a further happiness, and prescribe him what laws and terms he pleased, by the observation of which laws and terms he should be justified, and not by that Original Righteousness implanted in him, though without it, God could not in Justice and Wisdom impose a law of perfect Obedience upon him: Now as the habitual Righteousness, whereby he needed no pardon, did not hinder that Covenants being a law of Works, but was indeed the foundation of it; so neither doth the Righteousness of Christ and pardon purchased thereby, hinder the Gospels being a Covenant of Works, but indeed is the Foundation of its so being, by purchasing a

possibility of Salvation, without which all terms and conditions of life to sinners would be in vain. And thus the Righteousness of Christ doth but set us where *Adam* was by his Original Righteousness, *i. e.* it makes us capable to receive terms and conditions, whereby we may be justified; *viz.* our own works; but it doth not justifie us, and so the Gospel is a Covenant of Works, though moderate and mix'd with mercy.

The second difference betwixt the Covenants is, that the condition of the first Covenant was perfect Obedience and sincere, though imperfect is the condition of the later. But neither doth this hinder its being a Covenant of Works; for Obedience is still required, and that not in small matters, onely for a trial of mans subjection, as in the tree of knowledge of good and evil; but Obedience to the utmost of mans skill and strength; not in some things onely, but universal, & that to the end, not for a time onely. All which though they be far short of perfect Obedience in themselves, yet considering the opposition of mans corrupt nature, and that in every act of Obedience man strives against himself, and sacrifices his will and affections to God, and also the difficulties from without that he encountereth with, reproaches, innumerable troubles, sometimes loss of all worldly comforts, yea and life itself, which every Christian must at least be willing and resolved to undergo should he be called to it; I say, considering these things which are the nature and attendants to Christian Obedience, this Obedience is no small thing, and if it must

must be the condition of life, it may as well form and constitute a Law of Works, as *Adams* perfect Obedience, which was far easier to him, then this is to us; he being free from all opposition within, and from all such hindrances and discouragements without, he having a heart throughly prepared, and furnished for what was required of him, and all outward helps and encouragements to Obedience.

Some give us a third difference, *viz.* Whereas the first Covenant admitted no renewing after it was once broken; but one transgression made us subject to the curse for ever, for ought that Covenant could do to deliver us; the second Covenant admitteth frequent renewing, and returns of offenders, nothing but final unbelief and impenitency being the breach of it: which is spoken onely to support another error, that true believers may and do sometimes loose all Grace, and so are utterly out of God's Covenant, and if they return again, the Covenant and their Justification must begin again, and so they have leave, as often as they shall extinguish Grace by their falls, to return to God and renew their Covenant, and so shall be saved, unless they should chance to die in one of these sad intervals, and so their impenitence prove final. Yet if all this were true, as it is not, it would be a Covenant of Works notwithstanding; for though there be a mixture of mercy in giving leave to return after transgressions and breach of Covenant, yet that which at last justifies and saves is Faith and Obedience continuing to the end; and if the time should be but short, as that of the thief upon the Cross, yet there

is a firm purpose of constant Obedience if there were time, and there is a habit of Faith and Obedience, which will be accepted as the conditions of Justification: This is the Core of this opinion, that it turneth the Gospel into a Covenant of Works, and thereby lesseneth (if not maketh void) the Righteousnes of Christ in the efficacy of it for our Redemption; and also extenuateth the corruption of mans nature; for to what purpose it it to promise life upon condition of Obedience, be it never so easie, when it is known that a man had no power to do any thing that should be required, before the Covenant was made? Therefore to clear this further, the usual Evasions are to be removed; which are these.

Evasion. I. Faith as well, as Obedience is required as part and the principal part of the condition of Justification; and Works, but the secondary and less principal part.

Answer. I. These are but good words, giving a shew of some reverence to the plain Scriptures, that affirm we are Justified by Faith without Works; for our Authors tell us that Faith and Works do all Justifie *in eodem genere causæ, tanquam causa vel conditiones sine quibus non*, i. e. *as conditions without which we cannot be Justified.* Now can causes all of the same kind, conditions of the same necessity, be some principal and others less principal?

II. II. Faith, according to them, in its full Latitude, is universal obedience; not a single Grace, but

but an acceptance of Christ as a Lord and Saviour, which at most is but an act of love and desire of happiness through Christ, and a purpose of Obedience to him as the condition of it, so that this Faith is indeed nothing else, but a part and beginning of good Works, and not distinct from them.

There was the like Faith required in *Adam*, there was an assent or a belief of Gods promise of life upon his perfect Obedience, there was an accepting this condition proposed to him, and a sincere purpose or resolution to obey God as his Lord and Benefactor, with an expectation of life, so long as he was obedient, without which he did not enter into Covenant; onely he could not say, that he was justified or sure of life, or that he had an unchangeable right to it, but all that must depend upon his future carriage, as it must on ours under the Gospel; and therefore Faith, as defined to us, makes no difference of the Covenants. III.

But Christ must work all these conditions in us by his Spirit. II. *Evasion.*

It is very doubtfull whether by the Spirit and Grace of Christ, they mean any more then *Pelagius* did, *viz.* The outward means of Grace, and the common assistance of our natural faculties in the use of those means, without any supernatural Grace or qualities put into the soul; but if they do, I demand whether there be any certainty that these conditions shall be wrought in us? if there *Answer.*

be, then the Obedience and perſeverance of a believer is certain, which they will not grant; nor can that be the proper legal condition of the benefit of any Law, which is abſolutely promiſed in the Law it ſelf: if it be abſolutely uncertain, whether Chriſt will work in us the conditions of life, then is our caſe no better, nor any more of Grace then that of the holy Angels, who were kept in their integrity, and that according to Election, yet having no promiſe, that appears, to depend on, they ſtand by their own Obedience, not properly by Grace. If *Adam* had ſtood, it muſt have been by Divine aſſiſtance (for a creature cannot be independant) and yet he was under a covenant of Works; works being the condition, and aſſiſtance uncertain. But if they ſay, it is certain that Chriſt will work the conditions in us, if we do our part, *i. e.* If we believe and obey we ſhall have ſome help in it; then is our believing and beginning to obey Antecedent to the Grace of Chriſt, and the condition of more Grace and perſeverance, and ſo Grace and all the conditions of life, as well as life it ſelf, depend upon the condition of our obedience and diligence, and ſo the Covenant is ſtill a Covenant of Works, for all that aſſiſtance we are like to have in the performance of it.

Tub. ſol. *Object.* But the condition ſhall certainly be wrought in the Elect.

Anſw. But according to them, perſeverance being uncertain, no man can know he is Elected without immediate Divine Revelation, and conſequently no man can know or depend on it, that Grace ſhall be wrought and perfected in him; he muſt

must do what he can, and hope the best; and so the expres Covenant, by which he must stand, runs upon his works only; and secret unsearchable purposes of God do not alter the nature of it; as in the instance of the Elect Angels.

The third Plea, is, that they place no merit in works, that they make them meer conditions without which man cannot be justified and saved; that they have no proper causality; efficiency or influence into Justification, but are conditions, that God requires as the terms, whereupon he will justifie and save. III.

First, Nor was the perfect Obedience of *Adam* meritorious, nor could have been, had it continued: Obedience is but duty, by doing what is commanded; and what is not commanded is neither obedience nor accepted. A Creature can merit nothing from God, *Luk.* 17. 10. *Answ.*

The Gospel-conditions are as much as God requires in the New Covenant, and when fulfilled, his Law or Commands are performed, and therefore there ariseth as true and certain right to life from sincere obedience now, as could have done from perfect obedience under the first Covenant, and therefore these works are as meritorious as any can be. II.

Let us consider this notion of Works being a condition or *causa sine quâ non* of justification; what is meant by it? *Conditio sine quâ non* or *causa* is two fold, natural or legal; the natural con- III.

dition of things is the concurrence of somthing to an Action and effect, without which they cannot be done; yet it self contributeth no power or efficacy to the doing of it. A mans food is the cause of his nourishment, but it is a necessary condition or circumstance in the food's causing that effect, that a man open his mouth to receive the food, yet that doth not at all help to nourish. Now Works do more then this in procuring Salvation; for they do dispose the Subject and make it fit and capable to dwell with God; love to God, subjection of will to him, &c. do make mans nature something suitable to Gods nature, and so render him a Subject capable of Communion with God; yea and as physical qualities, which dispose the matter for the form, have an efficiency in so doing, driving out the contrary qualities and fitting the matter to be used and imployed by the form; so much more do these moral qualities dispose a man for Heaven efficiently: love to God here is a means to get a habit of loving him fully, delight in him helps towards a perfect delight in him, and the exercise of all obedience doth bring the soul towards a perfect subjection to God, which things will be our happiness and work for ever; therefore works have an efficiency, and real influence upon Eternal life, and are not onely conditions and causes without which it cannot be had; there is therefore more in works then is pretended. And if we retort the Argument. there are the same causes of Justification, as of Salvation; but works are the cause of Salvation, therefore of Justification: Thus, Justification is caused by us, or, we come to be partakers

of

of it, the ſame way, that we cauſe or come to Salvation: But our works do cauſe our Salvation, both by diſpoſing or fitting the ſoul for it, *per modum cauſæ materialis*, and efficiently, accuſtoming the Soul to thoſe exerciſes, wherein its happineſs conſiſteth; therefore works are alſo proper cauſes of Juſtification, making the Soul fit to receive it and with ſome efficiency applying and improving it: and thus we ſee theſe extenuating terms of meer conditions *ſine quibus non*, and having no cauſality, and the like, are but to colour the matter, where more is intended.

A Legal condition is the condition of a Law, or Covenant, whereupon ſomething is promiſed: where it is no matter whatever be the value of the thing conditioned, whether it be great or ſmall, or whether it have any influence or tendency to procure the thing promiſed or not, ſo that it be what the Law-maker is pleaſed to require; and in the performance of it, he expreſſeth his ſubmiſſion to the Law-makers will, who is to receive the benefit: as when a rich man will adopt a poor child to be his Son and Heir, upon condition he ſhall ever after call him Father, the thing is of no value compared to the inheritance he ſhall get by it, nor doth it fit or diſpoſe the Child for it, he might have it without it, if the adopter ſo pleaſed, it is a condition onely, becauſe it is required and inſiſted on as the terms whereon he ſhall be adopted, (ſuch were the trees of Life and of Knowledge in Paradiſe, and ſuch are the Sacraments of the Goſpel); Now if the Adopter ſhould further require, that this Child love him, obey and ſerve him as a Father; theſe things

though they do tend to win and continue Love, and so to further the obtaining of the estate promised, yet they are not the condition, as such; for the estate might be given immediately without them; but they are the condition onely as they are the performance of what the rich man requires, and wherein the Child must submit to his will, as it is but fit, if he will be his Heir. In this sense then (which ought to be the sense of these Authors) works are the condition of Justification; not for any tendency they have to Justification or Life, and so be they perfect or imperfect it is all one; but onely as they are the terms, which God will have men submit to, if they will be saved; and then it will follow, that Gospel works are as proper a condition as the works of the Law, and save us in the same manner, as they should have done *Adam*, and so have as much merit or value as his perfect Obedience should have had; for we must do as much as we are required to do, that we may be justified, and he could and should do no more. Besides this Legal condition is a Moral cause and to be reduced to the ranks of meritorious causes (as we use the term) *causa sine quâ non*, being onely in Natural, not in Moral things.

IV. Fourthly, it must be granted that Obedience doth prepare a man for Heaven; else it could not be a means of Salvation, nor necessary, *necessitate medii*, and this proceedeth from the natural agreement or conformity, that is betwixt a Life of Grace and Holiness here, and the happy state and imployment that shall be hereafter; if then it be more then a meer means or way to Salvation,

vation, *via Regni*, if it be the very condition or terms whereupon alone Heaven is to be had, it's being a condition is founded upon the natural congruity betwixt this condition and reward; for it would not be made a condition upon no reason, having a natural fitness for that office, & man being naturally very unlikely to fulfill it. Thus must it also be the condition of Justification, from a like fitness and expediency, *viz.* It is expedient, that a man should not be pardoned till he doth repent and promise Obedience; nor is it fit that he should be any longer forgiven or have hope of life, then while he continues sincerely obedient; and whilest he doth these things, he is in a capacity or fitness to be justified; and thus we have the *meritum congruum* in these conditions, the merit of congruity, as much as any Papist can contend for; unless some such Doctors as *Luther* speaks of, who never did read the Bible. And thus we see it cannot be avoided, but that this Doctrine doth confound Grace and Works; and instead of a Covenant of infinite free Grace, it sets up a moderate Covenant of Works, moderate in the terms, but harder to us in our present state, then the first was to *Adam*, yea really impossible.

Now from all this follow two further inconveniences inconsistent with the Gospel, *viz.* That Eternal Life is a debt, and that there is just ground of boasting and glory in our selves. That it is a Debt is evident, because it is granted upon the fulfilling of conditions required, and those also such as are not inconsiderable, but of great weight and difficulty to the performer, and also such

such as have a natural congruity and suitableness to Heaven, as hath been shewed; for what else is Debt, but that that is due, not onely by a promise, (though that is an imperfect Debt) but by a Proper contract, wherein a man is obliged to do such things, as God himself hath propoſed as the terms whereupon he will justifie and save? It is true, there is no equal proportion betwixt our works and Eternal life, no more would there have been in *Adam*'s perfect obedience, yet it is as much as God requires and the creature in this condition of sin is capable to pay; the Apostle is express, *Rom.*4.4. to him that worketh the reward is reckoned not of Grace but of Debt μισθὸς δὲ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, it is not reckoned or accounted to be of Grace or favour, but of Debt, and what is opposed to this? what makes Salvation to be of Grace and not of Debt? nothing but this, that it is given to him that worketh not, that hath no works to plead, but believeth on him that justifieth the ungodly, *v.*5. So then what is given of free Grace, what is bestowed on a sinner, that onely begs and pleads mercy; but that which is given to works either past or future is given as a Debt. There is indeed some mercy, that so much is not required of a sinner as was at first due, *viz.* perfect obedience, yet in that so much is required of him as he is able to pay, to the utmost farthing, (for he must do to the utmost he can, else he is not sincere) and pardon and life are given upon the condition of this payment; thence it follows that they are given of Debt and not of meer Grace. As for boasting the Apostle saith that it is excluded, there is no

room

room or ground for it, we being juſtified freely by the Grace of God through Chriſt his blood, *Rom.* 3. 26, 27. but by what law? not that of works but by the Law of Faith; Faith being a coming empty and naked of all Righteouſneſs of our own, that we may be accepted onely through Chriſt, and therefore, 1 *Cor.* 1. 30. & 31. He that glorieth muſt glory in the Lord; in what God does for him, not in any thing that he doth, upon this ground, that Chriſt alone is all to us from the beginning to the end of our Salvation; and that by the free gift of God, Chriſt is made to us of God, Wiſdom, Righteouſneſs, Sanctification, and Redemption. Before, *Rom.* 3. 27. he oppoſeth Juſtification by Grace, and Works as inconſiſtent, yea directly oppoſite, Works giving ground of boaſting, but Faith taking away all occaſion of it: And hence, *ver.* 28. He ſaith, we conclude that a man is juſtified by Faith without the Works of the Law. Now how doth Juſtification by Works give occaſion of boaſting? but becauſe a man might then ſay, that he hath done what was required of him, and therefore expecteth to be Juſtified and ſaved according to the Law and Covenant, which promiſed Life upon theſe terms; that he hath fulfilled the condition on his part, and therefore may juſtly expect that God ſhould perform the promiſe of Life on his part. And how doth Juſtification by Faith ſhut out boaſting? But becauſe a believer pleadeth nothing that he hath, can or will do, but the meer mercy of God in Chriſt, whereby he muſt be ſaved, and not by Works of Righteouſneſs done by him; *Titus* 3. 4, 5. *ver.* If therefore Works

be

be the condition, whereby we must be justified and saved, a man may boast when he comes to Heaven, and truly say, though he kept not the Law perfectly, yet he did all that God required of him in the New Covenant in order to Salvation. Had *Adam* stood he could have said but this, that he had done what was required, and we may say the same and with this advantage, that we had harder work to do, then he had; self-denial, taking up the Cross, and together with many hinderances, far less strength and no more assistance, then he had.

CHAP

CHAP. IV.

This Doctrine leads to all Arminianism.

THat the introducing of works into Justification first flowed from *Arminians* among Protestants, and doth naturally tend to reduce the whole body of *Arminianism* is evident by this, That most of the Patrons of this Doctrine of late do by their publick writings openly own all the *Arminian* points. But because some good men, and especially young students seem not to perceive the consequence of the one Doctrine from the other, I shall endeavour to evidence it in all the five Articles.

And first for Free-will, the Foundation of the rest.

This Doctrine doth necessarily suppose that man hath some power of his own to fulfill the conditions of the Gospel. When a Law giver gives a Law, he supposeth his Subjects are able in some measure to observe it, enjoying common protection and encouragement from him, as they have in other cases; or else the Law is void in it self, requiring things that were known to be impossible before the Law was made, for *Nemo tenetur ad impossibile:* And it is vain, because never like to obtain the end for which it was made. Now by this opinion the Gospel is a New-Law, and God a Law-giver in granting terms of Salvation. These terms are not onely as the order and way wherein they must be saved, but as proper conditions upon

upon the fulfilling whereof Salvation doth wholy depend, *viz.* God seeing that man is lost by the Fall, and unable ever to get out of that condition, condescending to him, hath made a New-Law requiring him to serve him but sincerely and heartily, though he cannot perfectly; and promiseth if he will so do, that he shall be saved for his own Son's sake, who hath fulfilled the Law of perfect Obedience; And if he will not be thus obedient, then he shall perish without hope of any further remedy. This doth suppose that man is able to fulfill the conditions of this New-Law with that common assistance, protection, and encouragement that God doth usually grant in other cases. For

First, it would not consist with the wisdom of God to make a New-Law (whereby man should be saved from the Curse of the Old-Law) which man had no power to fulfill; for so God should not have his end in making the Law; for no man would be saved, no man have the benefit of it, unless some provision be made some other way for the fulfilling of the Law, and attaining the end of it, which, as it is uncertain to every man for his own person, so it is very Heterogeneous to the nature of the Law.

Secondly, nor it is consistent with Gods Justice to make that the condition of the Law, which he knoweth and confesseth in that very Law is impossible for man to do: when *Adam* had a strict Law laid upon him, he had first a perfect heart given him, and was placed in a perfect estate, wherein he had all helps and advantages to further him in obedience. True, a Law may become im-

impossible after it is made, though never so just, if men do voluntarily disable themselves from performing it, but if it be antecedently impossible, and man unable to keep it before it was made, it cannot be justly imposed as a Law.

Thirdly, what meaneth the substituting of sincere in the room of perfect Obedience? They take it not for the Obedience of children to a Father, onely as a fruit of Faith, and away to the Kingdom; but as the condition of being children and inheriting the Kingdom. So that it is the condition of the New Covenant, as perfect obedience was of the Old, and therefore supposeth ability in us to perform it as that did in *Adam*, else the relaxing of perfect Obedience and changing it into sincere was no kindness; for God could have enabled man to perform the former as well as the later, if all power must have come from him.

Fourthly and lastly, The conditions of the New Covenant are hereby made many; Graces, with their exercise, Faith, Repentance, Love, &c. & the continuance of them to the end is a part of the condition as well as their sincerity; so that when we begin to repent and turn, we begin to be Justified, and whilst we proceed in Obedience we continue Justified, and our Justification shall be compleat when our race is run; but if we fail at the last hour, we loose all that we have done: What is this but to make the whole work of Grace and perseverance from the beginning to the end depend upon man's own will and own strength chiefly? even as in *Adam* not the beginning of Obedience onely, but the continuance and consummation of it also were parts, and altogether the com-

compleat condition of Life: that condition supposed sufficient strength in him, though not independent of God, being but a creature, so this also having the very same nature of a condition, and in the same manner must suppose strength in man to perform it, though not without some assistance from the Mediatour.

Object. We are commanded to believe, why doth not this suppose power in us to believe?

Answ. It doth indeed suppose a natural faculty of understanding our misery when discovered to us, and of the way & means of escape by Christ, proposed in the promise, else the word would be of no use: But it doth not suppose an immediate power of believing and applying Christ; for it is not commanded or proposed as a proper and legal condition, upon and by performing whereof we shall be justified, but as the way and means whereby a rational soul sensible of its own danger may fly to Christ for a remedy and be delivered by his Righteousness applied by Faith) which Faith is expressly declared to be the gift of God, Eph. 2. 8. and promised to be given in and by the preaching of the Gospel as well as commanded, 2 *Cor.* 3, 5, 6. *Rom.* 10. 14. So that the command of Faith sheweth that we must believe that we may be justified, and the promise sheweth where we must have this Faith, and the Gospel is appointed the means to work it, and so there is no spiritual power supposed in us to believe.

Quest. May not the Gospel express mans duty of repenting

penting, Believing, &c. by way of command, as if he were to perform all by his own ſtrength, and yet God hath purpoſed, and Chriſt purchaſed and undertaken that theſe conditions ſhall be wrought in the Elect by his power?

Anſw. It is contrary to the nature of a Law expreſsly to require conditions known to be impoſſible before the Law was made; and ſuch were the conditions of the Goſpel before that was given, according to their ſuppoſition.

How is the Goſpel *Lex remedians* a remediating Law, inſtead of a ſtrict Covenant of Works, if this alſo expreſsly require known impoſſibilities, and expreſsly declareth or promiſeth no help or remedy. And for the purpoſe of God to work theſe conditions in his Elect, this is wholy extrinſecal to the nature of the Law, and is the way to teach men to perſwade themſelves they are Elected, (which yet no man can know certainly by their Opinion) and then to ſlight all the commands of the Goſpel, becauſe they expect theſe conditions to be wrought in them, and ſo as wide a gap ſhould be opened to Phanaticiſm by theſe Authors as by the *Antimonians*, whom they ſeem ſo zealouſly to oppoſe.

The ſecond Article concerning mans power to convert himſelf, doth alſo clearly flow from this Doctrine.

FAith and Repentance are the principal converting graces, and ſaid to be the principal conditions of Juſtification, and to be (at leaſt in habit) antecedent to it: Hence it muſt follow

that man hatha power of his own to repent & believe; both becauſe the Law of Grace cannot require him to perform thoſe conditions of Juſtification which are impoſſible to him, and which it ſelf doth not promiſe ſhall be wrought in him, and alſo becauſe the continuance of theſe graces and the reviving them when decayed, yea recovering them when loſt, all depend upon man's own diligence altogether, being the compleat condition of Life. And there is the ſame reaſon that the beginning as well as the progreſs of Grace ſhould be from our ſelves, and more, ſeeing it is harder to begin a good principle and practiſe, then to improve and continue it. Moreover the late plauſible opinion of the ſame-neſs of ſpecial and common Grace being the ſame in their Phyſical nature, differing onely Morally, is plainly directed to be ſubſervient to this Doctrine.

By common Grace we underſtand thoſe inclinations or diſpoſitions in men towards God before converſion, before they can prevail with themſelves to give up themſelves to God. By ſpecial Grace we mean thoſe efficacious diſpoſitions whereby a man is fully determined to love and pleaſe God. Now to ſay theſe are the ſame in their Phyſical nature, or in *ſpecie phyſica*, is to ſay, they are the ſelf ſame quality both in kind and number (in the ſame ſubject) which was before converſion and is after; and that they differ Morally or *ſpecie morali*, this only is meant, that it is not accounted or accepted with God for ſaving Grace for any part of the condition of the New Covenant, till it doth wholly turn and engage the heart to God, though before, it was a truly

gracious

gracious qualification not arriving to that acceptable degree. Now then I demand whether man by his own power doth ripen this common Grace to be effectual, and so saving, or not? if he doth, (which surely these Authors intend) then he hath power to convert himself; if he doth not, but God worketh that saving degree in him, then the same quality Numerically is partly natural, wrought by mans natural power, and partly supernaturall, wrought by the Divine extraordinary power. One part is within the reach and compass of nature, and so natural, th' other is beyond the reach of nature and so supernatural. But this is absurd, for that which is properly natural, and that which is supernatural do certainly differ, not onely morally but physically, yea not only *specie* but *genere physico*.

The third Article, is that there is no certainty of perseverance.

AND this naturally followeth from the former; for if the fulfilling of Gospel conditions and so being justified, all depend upon the power of man, hat being weak and uncertain, it must be uncertain also whether he shall continue in that obedience and justification. Moreover, when Justification is made a divisible and successive Act, beginning with our obedience, continuing and determining with it, and subject to the same changes, and intercessions to which our obedience is subject, it must follow, that they are both alike subject to change, and so there can be no certainty to any person in this world that

he shall persevere and be finally justified. Nor will it serve to say, the Elect shall persevere, seeing no man can know his Election but by his persevering in obedience, that is, not till he come to Judgement. Perseverance is it self part of the condition of Justification: Man being not compleatly justified till he hath finished his course. Therefore he must give all diligence that he may persevere, but hath no assurance that he shall so do: if any assurance of it were to be had, it must be from some promise, and that promise must be grounded upon Justification, that they that are Justified shall be Glorified. But seeing they are not Justified fully till they have persevered, their Justification can give no ground of certainty that they shall persevere.

The fourth Article is, that Christ died equally for all men.

THey that acknowledge that the whole business of mans Salvation is left to the power of his own will, they will not stick at this consequence, that then Christ in dying for man intended and effected no more for one then another. But some that maintain the Doctrine we are speaking of, yet seem to acknowledge that Christ had an especial love to the Elect, and an especial care of them in his death, though he did intend his death for all. But I demand what Christ in dying did for them, more then others? He suffered no more for them then others, he undertook no more for them, nor purchased no more for them: for by this Doctrine the immediate and proper

proper end of his death was onely to take away the neceſſity of mans periſhing for breaking the firſt Covenant, and to purchaſe a New Covenant or terms of Grace, whereby he might be ſaved by his own performance of them; Now ſurely this concerns the Elect no more then others, for the Law of Grace equally concerns all that hear it both precepts and promiſes;&all the world before the Flood,and ſome time after, did hear this Covenant or promiſe of Grace; whence we are told, this Law or Covenant was made with all mankind in *Adam*,for all were in his loyns, and God hath given us no more proof that the firſt Covenant was made with *Adam* as the Father of mankind,then that the ſecond was ſo made. *Cattol. Theol.par. 2. p. 31.*

Object.

If they ſay that Chriſt did intend to take ſuch care that the Elect ſhould perform the conditions of the Covenant, and ſo be ſaved,what ever other men did,who had the propoſal as well as they;

Anſw.

I Anſwer, this concerns Election,not his dying. It is one thing what he intendeth to work by his power, and another, what he intended to purchaſe by his death; if then he purchaſed no more for the Elect then a grant of life, upon condition of their Faith and Obedience, he died no more for them then for the reſt of the world, at leaſt all ſuch as ever did or ſhall hear the Goſpel.

The fifth Article is, God hath Elected none absolutely to Salvation, but conditionally, viz.. *He hath purposed to give his Son to purchase a Law of Grace, the conditions whereof they that fulfill shall be saved, and they that do not, shall perish.*

NOw this naturally flowes from conditional Justification. For if Christ purchased Salvation for any, onely upon condition that they repent, believe, and persevere, and the Gospel promiseth pardon and life onely upon these conditions, and also the providence of God doth deal out Grace and Glory onely upon and according to these conditions; 'tis most agreeable that his purpose should be onely conditional touching any particular persons that they shall be saved, if they fulfill the conditions of the Gospel.

Providence, or Gods executing his purposes is the surest discovery of his purpose. Now all the executions in giving Christ his Gospel, his Spirit, and the Kingdom at last, by this Doctrine, are all conditional, therefore his purpose must be so also. I know some of the Patrons of this opinion do, at least in words, acknowledge an absolute Election, but it seemeth to me a contradiction to themselves.

Absolute Election is an absolute free purpose to give Heaven, and all that tends to it, to certain persons certainly, and infallibly. How then can all the means of life, justification, sanctification, perseverance, &c. be true and proper conditions, imposed upon them by a Law which it is uncertain whether ever they will perform them or not, or rather

rather certain that they will not? If it be ſaid, that God doth purpoſe that they ſhall fulfill the conditions, I ask what he doth to them or for them to make them fulfill them? Doth he do more then he doth for others? Then he dealeth not ſtrictly with them in the way of the Law, and the Goſpel is in ſhew a Law to them as well as others, but ſecretly they have ſtrength given them to perform it, which was not promiſed, and is not given to others. If he do no more for them then for others, how is it that others are not ſaved, nay all ſaved as well as the Elect? or how are the Elect ſaved rather then others?

What infallibility is there in this purpoſe, *Peter* ſhall be ſaved what ever comes of *Judas*, and yet no more done for *Peter* in perſuance of that purpoſe then for *Judas*. I conclude then if the Goſpel be a proper Law of Grace, and our works proper conditions of all the promiſes of the Goſpel it is moſt conſentaneous that men be wholy left to their own wills and endeavours to perform or not perform, to be ſaved or not ſaved according to this Law, even as *Adam* was as to the conditions of the firſt Covenant.

CHAP. V.

This Doctrine inferreth other subservient Arminian points, viz. *overthroweth the Nature of Adoption, Assurance, and New-Obedience.*

THe Apostle, *Rom.* 8. 14. layeth down this universal affirmative. *As many as are led by the Spirit of God are the Sons of God*, and this is brought in to prove the foregoing assertion, That if by the Spirit they did mortifie the deeds of the body, they should live. This then is the Apostles reason, you shall live; for all that are the Sons of God shall live, or be saved: you are the Sons of God, if you are led by his Spirit, and you are led by his Spirit, if you by his assistance, do mortifie your lusts. And that this Argument might be yet more full, he proves what he had said *v.* 14. *viz. that they are all Sons of God who are led by his Spirit*, because, *v.* 15. *the Spirit which they have received is not a Spirit of Fear and Bondage*, (enforcing to mortification mainly from fear of wrath, and with uncertainty of success) *but a Spirit of Adoption whereby they cry Abba Father.* The reason is thus, they, who have the Spirit enabling them to call God Father, are the Sons of God, all that are led by the Spirit to mortifie sin are by him likewise enabled to call God Father, there-

therefore they are also his sons; which is farther explained, *v.* 16. for the Spirit beareth witness with our spirits that we are the Sons of God, thereby assuring our hearts before him, and enabling them to call him Father. Lastly, that all the Sons of God shall be saved, he proveth *v.* 17. If children then heirs of God, and joint-heirs with Christ, if so be that we suffer with him that we may be also glorified together; that is, All the children of God are heirs of God, joynt or fellow heirs with Christ, συμληρονόμοι Χριστῦ· and shall be glorified with him, but those who are led by the Spirit are the children of God, therefore all that are led by the Spirit are heirs and shall be glorified with Christ. Thus we have the Doctrine of Adoption clearly laid down, 1. *That there be some in this world who are the children of God.* 2. And who these be, *viz. All that are led by the Spirit of God, or through him, do mortifie sin.* That is, all sincere Christians are Gods Sons. 3. You have the nature of it from the proper effect; Negatively, that it is not a meer prescribing of rules and commands of obedience; (which give us some hope whilst we seem to perform them with some evenness; but when we feel our inability they beget fear and bondage) Positively, this Adoption gives us ground to call God Father not from confidence or presumption of our own, but from the Spirit of God perswading us that he is so, and giving us boldness to call him so. 4. We have the fruit of Adoption, assurance of Heaven to all Gods children, in that they are joynt heirs with Christ: for as it was impossible Christ the natural Son should fail of the Kingdom, no more can they who are fellow-heirs with him.

The

The Apoſtle further ſheweth the fruits of Adoption, *viz.* A contempt of preſent affliction in compariſon of future Glory, *v.* 17, 18. An expectation of Glory ſo great that all the creatures long to ſee it, *v.* 19. unto 22. A longing for heaven, *v.* 23. A patient hope till we come thither, *v.* 24, 25. The Spirit to teach and help them to pray for what they want in the mean time, world all things ſhall work together for their good.

Thus we have aſſurance, joy in the Holy Ghoſt, comfort in afflictions, and aſſiſtance to new Obedience, all affirmed to flow from Adoption. And that it may not be ſaid that all theſe things ſhall be made good to the Elect, but not to others, though perhaps the children of God, (at leaſt not certainly) The Apoſtle concludeth this diſcourſe with two other Notes of the children of God, *viz.* That they love God, and are called according to his purpoſe, *v.* 28. So then all that love God are his children, and are called (that is ſanctified) becauſe Elected, and all this Doctrine the Apoſtle proves by theſe two Arguments. 1. All Gods children are predeſtinated to be like his own Son, therefore to be partakers of all the fore-named priviledges, *v.* 29. 2. From the connexion betwixt Election, Vocation, Juſtification, and Glory, *v.* 30. So that the coherence of this diſcourſe is, All that by the Spirit mortifie Sin ſhall live; becauſe they are Gods children for whom Heaven is provided, all Gods children being ſuch as muſt be like Chriſt, ſhare with him as brethren, and are called and juſtified becauſe Elected to

Glory

Glory. But all this Doctrine is altered by the opinion in hand. 1. Adoption is no such great priviledge as hath been described, a man cannot be truly and properly a Son of God, and not reconciled to him, and sin not forgiven, himself not delivered from the Curse; for these things are not done, but offered, upon the condition of persevering Obedience. He is but a Probationer as *Adam* was, when he hath fulfilled the conditions prescribed him, then he shall be justified, forgiven, delivered from the Curse; and not before. Nor is a man an heir of the Kingdom, nor hath he a perfect right to Heaven. An Heir upon condition is no Heir. Condition *Nihil ponit in esse*; But man shall have Heaven upon the fulfilling of terms and conditions, and no otherwise: therefore till they are performed, which is not till his death, he hath no right or title to the Kingdom, much less is a man a joint-heir with Christ; for Christ hath an immutable right to the Kingdom, and actual possession also, but he whose hope of the Kingdom doth wholy depend upon uncertain conditions, which may be a long time in performing, hath no immutable right to the Kingdom at all, nor possession, no not in *Capite*, in Christ as he is representative, for Christ doth represent him no farther and no longer then as he is obedient, which may quickly alter. Nor is there much strength in that consequence or reason of our Saviour, because I live you shall live also, according to this Doctrine; for though a man believe, and be sanctified, and so have some interest in Christ, yet he may loose it, and so neither the death, nor the life of Christ, at length profit him. 2. This

ener-

enervates the effects of Adoption. Adoption takes away fear and bondage, but this Doctrine continues them, saying, all depends upon our good behaviour, and continuance of our Obedience, without any promise of effectual assistance.

He that knowes what is required to be a sincere Christian, and so to continue, and is acquainted with his own corruption and weakness, must needs live in great dread of miscarrying, and be in great bondage in all that he doth, seeing no less then Salvation dependeth in part upon every duty, *viz.* Whether it be done in truth and sincerity or not; Adoption gives freedom and boldness towards God, to call him Father, to pray to him, and trust in him, as a Father, and to expect from him a supply of all our wants. But how can this be if he be our Father no longer then we are sincerely obedient to him, and we know not whether that shall be one hour. Some indeed are Elected and shall be saved, but that we neither do, nor can know, of our selves. This much weakens our confidence, and what can we expect from God seeing the continuance of his mercy runs paralel with and still purposeth our Obedience, that we can be confident of future grace and mercy no farther then we be confident of our continuance in grace? The sense of Adoption sweetneth all afflictions, knowing they are from a reconciled Father that intends good by them and no hurt, but small will be our comfort if we must look upon them as parts of the Curse, (which it was the pleasure of the Father and the Son we should not be delivered from in this Life) and that they are effects of Vindictive Justice, proper punishments for

for sin, and if we should fall from our integrity (as we know not but we shall) then are they foretasts and the beginnings of everlasting punishment. From Adoption springeth joy in God and rejoycing in the hope of Glory, but this must needs be weak if God be our God onely whilst we are diligent and upright with him, and when we forsake him in any measure, he will forsake us, and for hope of Heaven, alas there are thousands of things that may put us by. Young converts whose hopes and joys are oft times most passionate, by this opinion have little cause for it; they should first try their strength, see how they can resist temptation, and how they can keep their integrity in various changes of conditions before they can conceive any reasonable hope of themselves, and when they draw near their end they may begin to rejoyce in hope they shall obtain the Crown, and not before. Joy in God meerly from the Contemplation of his excellencies, works, or general love to mankind in giving his Son without special hope. And some sense that this God is our God and will be our portion for ever, is but a speculative and philosophical, not Christian joy, and a hope of Heaven upon condition that we can hold out to the end of our race by that common assistance which all Christians have, is far from the lively hope to which believers are begotten again by the Resurection of Jesus Christ, 1 *Pet.* 1. 3,4.

A Spirit of new obedience is also a fruit of Adoption, we love him because he loved us first, and from Faith in his love and mercy, and a child-like love to him again floweth hearty and willing Obedience: But by this Doctrine there are no new prin-

principles of Obedience in the ſanctified, only the old common principles improved and heightned, ſo that as the Grace, ſo the Obedience alſo of the regenerate and unregenerate are of the ſame kind, and flow from the ſame root, and differ onely in degree, as more and leſs. Faith alſo is made but a purpoſe of new Obedience to God as a Creator, and Chriſt as a Redeemer, and therefore is not a principle putting a new Nature and Spirit into our Obedience; here is no affiance in free Grace, which melts the heart into love and ſubjection; here is no love from the ſenſe of pardon, and the certain hope of Salvation, but a general philoſophical love to God for his own natural perfections, and for the common Salvation which we may be partakers of, as well as others, if we fulfill the conditions. Nor can there be thankfulneſs that we are bleſt with all ſpiritual bleſſings in Chriſt; (a great incentive to Obedience) ſeeing theſe are all uncertain, and depending upon our own carriage.

Kindly ſorrow for ſin muſt needs be weakened where there can be no certainty of forgiveneſs, and likewiſe a certain ſenſe of the remaining Curſe. And mortification will go on but ſlowly, where there is no aſſurance of Victory; nor can that Obedience be cheerfull, and willing, where we are in continual danger of the Curſe taking hold on us for our failings, and we have no aſſurance but we may miſcarry for ever, and ſo looſe all our labour. Finally, where men are of rational parts, and ſtrong ſpirits, this Doctrine will beget a rational obedience, and diligence from

from rational and probable grounds of hope of Salvation quite different from the Divine Faith, Love, and hope of the children of God; and where it meeteth with doubting, and trembling ſouls very ſenſible of their guilt and their weakneſs, it muſt needs lead them into bondage and inextricable Labyrinths: for though their Obedience were ſincere the laſt hour, it may not be ſo now; and this is not onely an infirmity, but makes a real alteration of their ſtate towards God, when ſhall they be ſecure that they have that ſincerity which the Goſpel requires? for ſincerity muſt increaſe, as knowledge and experience encreaſe, and as other circumſtances vary; if it do not increaſe proportionably it is not ſincerity at this time, and in theſe circumſtances, and ſo may alter their condition. But when ignorant ſouls meet with this Doctrine, it leads them into all kind of ſuperſtition; for ſeeing pardon, and life, and all depends upon the condition of their obedience (which their conſciences know is very ſmall,) they run to any pieces of pennance, and ſeverities, voluntary humility, and wil worſhips, thouſands of rams, or ten thouſands of rivers of oyl, or the fruit of the body for the ſin of the ſoul, *Micah* 6. 6, 7. any thing which a guilty trembling conſcience, or ignorant ſuperſtitious guides lead them to; and——if they think they cannot do enough in this world, they will be content to make it up by ſuffering the pains of Purgatory in another. Alſo aſſurance of eternal Life is a fruit of Adoption; but this likewiſe is rendred impoſſible. 1. Aſſurance, by the ſignes and evidences of true Grace, is impoſſible; ſeeing though

we

we have true Grace, and are ſure we are ſanctified, yet this Grace may be loſt, and our inchoate Juſtification repealed. 2. Aſſurance, by the ſpecial teſtimony, or ſealing of the Holy Spirit, is accounted but a fancy of weak women and ſome few injudicious affectionate men: for Juſtification and all the fruits of it, depending wholy upon the condition of final perſeverance, it is not proper, nor probable, that any ſhould have a ſpecial witneſs of the Spirit that they ſhall be ſaved, leaſt it ſhould hinder them in their diligence; nor is it ſuitable to a conditional Covenant: and if any ſhould indeed have ſuch a teſtimony, it is a prophetical, extraordinary Revelation, not to be accounted an ordinary fruit of Faith, as ſaith the Apoſtle, *Eph.* 1. 13, 14. When you believed you were ſealed with that Holy Spirit of promiſe who is the earneſt of our inheritance, &c. It is pretended by ſome that the ſealing of the Spirit is no more then his image, or reſemblance wrought upon the ſoul in ſanctifying Grace, as the wax carrieth the reſemblance of the ſeal: if ſo, this ſealing could not be the earneſt of our inheritance being ſo mutable a thing as Grace is ſuppoſed to be in this life by theſe Authors. Nor could the Spirit be ſaid to ſeal us to the day of Redemption, when he onely giveth us an impreſs of his own likeneſs which may be loſt before the day of Redemption come; Beſides, they do but ſtrain the alluſion of a Seal; for though every ſeal makes ſome impreſſion, yet every ſeal is not an image, or reſemblance of him that uſeth it; nor is every image a ſeal. The proper nature of

of a Seal is to be ſomething that may give an authentick confirmation to our word or promiſe: 'tis not the impreſſion, but the inſtitution of the ſeal, for ſuch an uſe that is to be regarded, and therefore if the teſtimony of the Spirit be excluded from being an authentick Seal and token of our right to life, it is excluded from being a Seal at all.

CHAP. VI.

This Doctrine is for Substance the same with the Papists.

HAving thus shewed that this Doctrine openeth a door to all *Arminianism*, we shall proceed one step farther and endeavour to prove, that it is for Substance the old Popish Doctrine of Justification by works, which the Protestants rejected at the Reformation. Therefore as the errours about Free Grace, and Free-Will are a great part of Popery, though revived and put into better terms by the *Lutherans* (so called) and *Arminians*; So, this Doctrine of conditional Justification is no less in Substance then the Popish Justification by works, though put into more Scriptural phrases. True it is that the Fathers, adhering too much to *Platonick* Philosophy (which was a great cause of the Corruption of the true Doctrine of Christianity) in the Eastern Churches, (when also this point was not controverted among them) spake and wrote more securely, laxly, and improperly about Justification, yet not so, but that the Doctrine of imputation of Christ's Righteousness, and Justification by that onely, is to be discerned in their writings, especially their Soliloquies, Meditations, and other exercises of devotion, as *Chemnitius* hath observed and shewed

ed out of *Ambrose*, *Austin*, *Anselm*, and *Bernard*, which also was openly acknowledged in the Council of Trent Hist. *Concil Trident*, *lib.* 2 *p.* 157. *Nemo unus in dubium vocabat an Christus pro nobis esset meritus, sed quibusdam vocabulum imputare ita invisum erat, ut sublatum cuperant, ut à Patribus nunquam usurpatum, quibus tamen communicationis, participationis, diffusionis, & derivationis vocabula satis fuere familiaria; alii putabant, cum de re ipsâ satis constaret, non esse de verbis litigandum; maximè cum hac voce idem præstiti, quod aliis significetur; eaque etsi non ab omnibus Patribus, neque adeo frequenter, à nonnullis certe adhibita reperiatur, nominatim à* Bernardo, Epist. CIX. So also the old Schoolmen, too much following *Aristotle* did greatly corrupt and obscure the Doctrine of the Gospel in the West, seeking to bring it down to philosophical Rules, Notions, and Definitions, and that in no points more then those two of greatest moment, the Doctrines of Grace, and Mans Will. And as both Fathers and Schoolmen were misled in many things by the Vulgar Latin, so especially in the Article of Justification, taking *Justificare* to justifie, for *justum facere*, to make just or righteous, as *illuminare* to make light, *calefacere* to make hot, *&c.* therefore, *Bellarmine* defines it (*motus de peccato ad justitiam*) *lib. sexto de justif: Arg.* 16. Our Righteousness or Obedience to Gods commands the Vulgar calls Justification. So *Zachary* and *Elizabeth*, *Luke* 1. 6. *Walked in all the Commandments of the Lord blameless*, (*in omnibus justificationibus*). As these things occasioned gross mistakes in the Schoolmen, so it must be confess'd

Exam. Concil. Trident. F. 157.

Aquin. 1. 2. qu. 213. Art. 1. *Vid. Ames* Bel. Enerv. p. 692.

that amongst much rubbish, there was truth pre-
serv'd even about Justification. D. *Ames* hath ob-
Bellarm. Ener. served *De fide Justif. lib.* 5. *cap.* 3. with divers others, that many Schoolmen old and new do acknowledge Faith to be not onely an assent of the understanding, but also an affiance of the will in the promises of God, likewise *pag.* 693. that *Scotus*, with some of his followers do *ex professo* maintain, that God may justifie a sinner, accept him, receive him into his favour, without or before infusion of inherent righteousness, and *pag.* 694. he quotes *Vasquez* acknowledging that Christs Righteousness is imputed to us as if it were ours, that we may have the benefit of it. *Cum merita Christi ex Sanctitate ejus dignitatem accipiant, eodem sensu, quo merita Christi dicuntur, imputari, ipsa etiam justitia ejus dicitur nobis imputari*, i. e. *ita nobis prodesse ac si nostra esset.* The same almost in words was cited from *Aquinas* in the *Council of Trent*, *Hist*, *lib.* 2. and in the *Trent Council* it self there were many who did in Disputations stoutly maintain the Doctrine of imputation of Christs Righteousness, and Justification by it, and a possibility of assurance of Salvation which depends on it, namely *Catharinus Marinarus*, &c. *Vega* (saith the Historian *pag.* 157.) *asserebat vocem eam, imputationem, licet in Scripturis non inveniatur, esse tamen admodum propriam & Latinam*, &c. And from the time of that *Council* the Doctrine of the Gospel being better known and studied by occasion of Writings and Disputations of the Protestants, many of the Papists best Authors do acknowledge the truth in substance with the Protestants, as *Cajetanus*, *Toletus*, *Contarenus*

Vide *Ames super Disputationes.*

renus, Cardinals: *Albertus Pighius*, *Cassander* and many others, yea *Bellarmine* while he musters up above 20 Arguments to prove that we are not justified by the imputation of Christs Righteousnes, yet confesseth *Arg.* 19. that Christs merits are imputed to us, which is all one; and our M. *Gataker* is so favourable to him as to think that he opposed the Protestant Doctrine under a mistake, thinking that by imputation we meant the transfusion or implantation of Christs Righteousnes in us, as *Osiander* did, or how ever that his dispute was more against the Word then the Thing. I have briefly hinted these things to shew that the Protestant Doctrine in this great point of Salvation is not new or devised by *Luther*, and his fellow Reformers, but that both the substance and the terms are to be found in our Adversaries themselves, and that it could never be wholy raced out, though it was obscured under the darknes of Antichrist. It is not the question what the old School-men or any particular writer of the Church of Rome hath taught about Justification, but what was the allowed Doctrine of that Church established by the *Council of Trent*, confirmed by the subsequent Bulls to which all Priests are to subscribe, and whereunto the publick practise of that Church is conform'd, and this it is with which we affirm this Doctrine in substance doth agree, though these writers vary in their expressions, as if they intended to hide their main design, as doth the *Trent Councel* in their Canons, that had not Father *Paul* in his History, and *Andradius* in his Disputations, laid open their meaning and design, an honest man would have been

Ames. p. 164.

apt to think therehad been no great hurt in them, as *Coemnitius* acknowledgeth in the beginning of his *Examen* of the fourth Session. To shew the agreement of these two Doctrines, we shall compare them in their several parts.

1. The Papists do confess that Christ died for all men, and that we must have redemption through his blood, even the forgiveness of sin, *Concil. Trident. Sess. 6. Cap. 2. & 3.* Yet that it is not his Righteousness by which we must be justified; we are not justified without it, nor yet is it imputed to us that it should be the proper cause of our Justification, *Concil. Trident. Sess. 6. Can. 10. Si quis dixerit homines sine Christi justitiâ per quam nobis meruit justificari, aut per eam ipsam formaliter justos esse, Anathema sit.* Moreover, that we are not justified alone by the imputation of Christs Righteousness, nor meerly by the remission of sins without the infusion of Grace into the heart, or by the meer free Grace and Favour of God, *Ibid. Can. XI. Si quis dixerit homines justificari vel solâ imputatione justitiæ Christi, vel solâ peccatorum remissione, exclusâ gratiâ & charitate quæ in cordibus eorum per Spiritum Sanctum diffundatur, atque illis inhæreat, aut etiam gratiam quâ justificamur esse tantum favorem Dei, Anathema sit.* Thus far the Papists. In like manner our late Authors lay this as a foundation, that Christ died for all men properly and intentionally, and therefore it cannot be his Righteousness that doth properly, and immediately justifie a man, or can be imputed to them in the sight of God. Two main Reasons are given for this:

The first is, if Christs Righteousness were imputed

puted to us, then we are as Righteous as Christ himself, yea we are Mediators, Redeemers, Saviors as well as he, and are to be reckoned to have done and suffered all that he did: As if when a man is discharged by his sureties paying his Debt for him, and so a payment is imputed to him, it would thence follow that he paid the Debt in his own person, and was his own surety and bondsman. But this Argument was long since urged to the same purpose and in the same form by *Bellarmin, de Justif.* lib. 6. Arg. 23. *Si verè nobis imputaretur Christi Justitia, ut per eam Justi haberemur, perinde ac si propria nostra esset intrinseca formalisque Justitia; profectò non minus Justi haberi censerique deberemus quàm ipse Christus; proinde deberemus dici, atque haberi Redemptores, ac Salvatores mundi, &c. quod est absurdissimum.* *Ames Bellar. enerv. p. 697.*

The second Reason is, if Christs Righteousness were properly imputed to us, then our sins would be properly imputed to him, and so would corrupt his person, and make him a sinner, that it must be said that Christ was a murderer, &c. As if he that pays another mans debt, because he is a surety, must therefore be judged to have contracted the debt, and to be guilty of the imprudence, unthriftiness, or riot by which means the debtor spent his estate, and came to be indebted. But this also was the Cardinals Argument. *Ibid. Arg. 25. Si per justitiam Christi nobis imputatam, verè possumus dici Justi, & filii Dei; ergo poterit etiam Christus per injustitiam nostram sibi imputatam dici vere peccator, &, quod horret animus cogitare, Filius Diaboli.* *Ames p. 698.*

2. They agree in this, that both make mans inherent Righteousnes the immediate formal cause of Justification, that for which we are accepted with God. The Question betwixt the Papists and us is, what that is which we must present to God, as that for which we shall be accepted with him? *Chemnitius Exam. pars* 1. p. 143. *hæc est principalis quæstio, quid scilicet id sit propter quod Deus hominem peccatorem in gratiam recipiat, quid judicio Dei opponi debet, & possit, nè juxta rigidam legis sententiam damnemur; quid fides apprehendere, & adferre, quo niti debeat, quando vult cum Deo agere ut accipiat remissionem peccatorum, &c. An illud sit satisfactio, obedientia, & meritum filii Dei Mediatoris, an verò inchoata in nobis novitas, dilectio, & reliquæ virtutes in nobis.* To this Question the Papists answer, that it is grace infused, the beginning of new obedience which is our Righteousnes, and the cause of our Justification, and not the Obedience and Righteousnes of Christ. *Bonaventure* saith thus, *Mors & Resurrectio Christi delicta nostra tollunt, utraque justificant. Attamen neutri attribui potest propriè causalitas justificationis, sive remissionis peccatorum; habet tamen aliquam causæ proprietatem, scilicet per medium meriti intervenientis, quod reducitur ad causam materialem; formalis enim est gratia, hoc est charitas quam Deus infundit, &c.*

In tertii sententiarum, Dist. 19. p. 1.

Sess. 6. Decr. 4.

The *Trent Council* describeth Justification to be a translation out of the state of a child of wrath by the old *Adam*, into the condition of a Child of God by Jesus Christ, which is made by regeneration given in Baptism, or upon the purpose of it. So then that which justifies us is the new heart:

but

but more fully; Justification is not onely the remission of sins but Sanctification and a voluntary reception of Grace, by which a man is made just of unjust, and a friend of an enemy. *Justificatio non est sola peccatorum remissio, sed & Sanctificatio, & renovatio interioris hominis, per voluntariam susceptionem gratiæ & donorum; unde homo ex injusto fit justus, & ex inimico amicus, ut sit hæres secundum spem vitæ æternæ.* Thus our late Writers teach us, that our Evangelical Righteousnes, is that by which we begin to be justified, and accepted of God; and by which, when perfect, we shall be perfectly Justified at the day of Judgement; upon which also alone dependeth the continuance of our acceptance with God, and all our hope; That this is our obedience to the Gospel command and continuance therein, and not the Obedience of Jesus Christ: Christs Obedience serveth onely to answer the Law of Works, but the Law of Grace, or the Gospel, we must fulfill, and that is our Righteousnes to which all the promises are made, and for which we shall receive the Kingdom at last. Father *Paul* expresseth this controversie thus briefly: *Cardo controversiæ erat, utrum homo primum justus esset, deinde justa operaretur, an verò juste operando justus evaderet:* Whether good Works do justifie a man, or whether he be first justified by Grace, and then doth good Works. But this Doctrine saith with the Papists, that a purpose of new Obedience is Antecedent to all Justification; that there must be first a new heart, and then an actual resolution to obey and take up the Cross, &c. And then a man begins to be Justified.

Decr. 7.

Hist. Con. Tr. l. 2. p. 154.

Yea

Yea, seeing all along a Justification depends upon mans Obedience, Obedience must still go before it, The first degree of Obedience precedes the first degree of Justification, and the following parts of Obedience do still go before those degrees or parts of Justification that depend on them, and the consummation of Obedience doth also precede the consummation of Justification; so that the good Works of the Godly are not properly the fruits of Justifying Faith, and of love to God as reconciled, but Obedience to the Law whereby we must be Justified, according to which we must stand or fall for ever.

3. Both agree in making common Grace, and mans endeavours thereby preparatories to Justification. The Papists speak much of mans preparing himself for Grace and Justification by common Faith, fear of Hell, some sorrow for sin, some love to God, &c. Thus the *Council of Trent*: and the Scotists add, that these previous dispositions do deserve Grace *ex congruo*, that it is congruous that such should receive Grace and be Justified.

Sess. 6. Decret. 5. & Hist. Con. Tri. lib. 2.

Thus also our Authors, making Obedience the condition of Justification, and common and special Grace to be the same Physical quality, must needs grant that the endeavours of unregenerate men do prepare, and fit them for Justifying Grace, and when their inclinations are ripened to a full resolution against all sin, and to all Obedience, and to love God above all, then they enter into a justified state. It is often pretended that Obedience is but *causa sine quâ non*, a condition without which men cannot be justified, but

not

not the proper cause of Justification, yet mans Obedience is that for which he shall be Justified at the last day, as the fulfilling of the Law of Grace by which they must be Judged. This is certainly a proper cause: Besides, Obedience is made the cause of Justification in the same manner that all Protestants affirm Christs Righteousnes to be, and is put in the room of it, *viz.* That we are not justified by Christs Righteousnes trusted in, but by fulfilling the Commands of the Gospel; now Christs Righteousnes is a proper cause of Justification, not only *conditio sine quâ non*. Thus also must Works be, which are put in the room of it, according to this opinion; and so men do prepare themselves properly for Justification, and at length do that by which they are justified.

4. Both agree in making Justification to be continued and increased by Obedience, the *Council of Trent*, *Sess.* 6. *Can.* 24. saith thus, *Si quis dixerit justitiam acceptam non conservari, atque etiam augeri coram Deo per bona opera; sed opera ipsa fructus solummodo & signa esse Justificationis adeptæ, non autem ipsius augendæ causam, Anathema sit.* That good Works after Justification are not onely the effects and signs of it, but also, the cause of continuing & encreasing it. Thus our Writers tell us that a purpose of new obedience gives a beginning to Justification, and a continuance of Obedience doth continue it, and if a man fail in the sincerity of his Obedience he cutteth off his title to life.

5. The Papists teach that though a man be justified, and so freed from eternal wrath, yet he is not thereby delivered from temporal punishments

ments for sin, but by undergoing them, must make some satisfaction to Divine Justice, that though the fault be remitted, yet the punishment is not altogether remitted.

Concil. Tri. Sess. 6. Ca. 30.

The Roman Catechism thus defineth this satisfaction for sin, *Satisfactio est purgatio, quâ eluitur quicquid sordium, propter peccati maculam, in animâ residet, atque à pœnis tempore definitis, quibus tenebamur, absolvimur*: Satisfaction is that whereby the soul is cleansed from the remainder of the filth of sin, and so is delivered from those temporary punishments to which it was obnoxious. Thus our Authors tell us that Christ redeemed us to be delivered from the Curse but by degrees, and that the afflictions of the Godly are part of the Curse, not chastisements or corrections onely, but something of the Curse, which they themselves must endure in this life, yet not satisfactory to Justice. Why not? The Curse properly is the sentence of all evils to fall on the sinner for his sin, that so the Law and Justice may be satisfied; if then afflictions be parts of the Curse, they are in part to satisfie Divine Justice, even so far as Jesus Christ was pleased that justice should take satisfaction of the sinner himself, nor is there any *Medium* in this case. Afflictions are either sent and intended by God for the good of his children, and so they are corrections, and fruits of love: or they are sent as the execution of the Curse, and sentence of the Law; and so are fruits of Vindicative Justice, and the end of them is that Justice may thereby be satisfied: And if Divine corrections are some satisfaction to his Justice, guilty consciences, robb'd of the true

Part. 2. cap. 5. quest. 53.

Do-

Doctrine of Grace and Juſtification, may eaſily infer that voluntary ſeverities may make ſome ſatisfaction alſo, and ſo here is a fair way open for Popiſh Faſts, Macerations of the body, Vows, Purgatory it ſelf, if Church Rulers will allow and encourage them. And here give me leave to ask one Queſtion: we are told that Chriſt is our legal Righteouſneſs onely, and ſatisfied for our breach of the Law of Works; but ſincere Obedience to the Goſpel is our Evangelical Righteouſneſs: Seeing then we muſt be juſtified by keeping the commands of the Goſpel in our own perſons, I deſire to know who muſt ſatisfie for our ſins againſt the Goſpel? Chriſt did not, therefore we muſt; For though they confeſs under the Goſpel no ſin damneth but final infidelity, yet they ſay alſo that perfect obedience is required under the Goſpel; who then ſatisfies for the defects and faileurs of Chriſtians Obedience? And if ſincere obedience only were required, there are certainly many ſinfull defects in that, much weakneſs of ſincerity, &c. How ſhall theſe be removed? we are to fulfill the Goſpel our ſelves, therefore we muſt ſatisfie for our ſins againſt the Goſpel.

6. The Papiſts teach that the good Works of the Godly do merit eternal life. About this (ſaith Father *Paul*) there was no difference amongſt them at *Trent*. So our Authors ſay, that the Godly ſhall at laſt receive Heaven as a proper reward of their good Works, and for their Obedience, becauſe they have performed the conditions to which Heaven was promiſed, and this is as much merit as any creature is capable of, yea as Chriſt himſelf is capable of as man, ſetting aſide *Vbi ſupra.*

that

that infinite value which the dignity of his perſon put upon his obedience and ſuffering. And whereas this Doctrine is excuſed thus, That it doth not give to Works any thing that is proper to Chriſt and his Righteouſneſs, or make them co-ordinate with it, but ſub-ordinate to it, yea to declare and honour the Righteouſneſs of Chriſt, *i.* e. that Chriſts Righteouſneſs made way that we might be juſtified, and ſaved, by ſincere Obedience to the Goſpel; what is this but the common Evaſion of the Papiſts, that Chriſt merited, that we might merit? even the *Council of Trent* curſed thoſe that ſhould affirm their Doctrine of Juſtification was derogatory to the ſatisfaction of Chriſt, or that ſhould ſay, it did not honour and advance it. *Si quis dixerit per hanc Doctrinam Catholicam de Juſtificatione, à Sanctâ Synodo hoc præſenti Decreto expreſſam, aliquâ ex parte Gloriæ Dei, vel meritis Jeſu Chriſti Domini noſtri derogari, & non potiùs veritatem fidei noſtræ Dei, deniq; ac Chriſti Jeſu Gloriam illuſtrari, Anathema ſit.* As this Doctrine, and that of the Papiſts, agree in the Article of Juſtification; So do they alſo about juſtifying faith: The Papiſts deny it to be a truſt, or affiance, in the promiſes of Salvation. *Concil Trident, Seſſ. 6. Can. 12. Si quis dixerit fidem juſtificantem nihil aliud eſſe quam fiduciam Divinæ miſericordiæ peccata remittentis propter Chriſtum, vel eam fiduciam ſolam eſſe quâ juſtificamur, Anathema ſit.* This alſo is the Doctrine of our Authors, and indeed if we are not juſtified immediately by the Righteouſneſs of Chriſt without the intervention of our own Obedience, then to truſt in his Righteouſneſs cannot juſtify us: we

Seſſ. 6. *Can.* 33.

muſt

must first be obedient before we be justifyed, and faith, according to them, justifyeth but in part together with all other graces: therefore it cannot be an affiance in the promise of God, and the blood of Christ. The Papists make Faith to be a general assent to all the Word of God, and to justify onely as this belief doth stir up to obedience and care of Salvation. So the Rom. Catech. *C.* 1 *Qu.* 1. *C.* 2. *Qu.* 2. The Trent Fathers, *Sess.* 6. 8. Affirm, that man is said to be justified by Faith onely, because Faith is the beginning, root, and foundation of all Grace. *Cum verò Apostolus dicit justificari hominem per fidem & gratis, ea verba in eo sensu intelligenda sunt quem perpetuus Ecclesiæ Catholicæ sensus tenuit & decrevit, ut scilicet per fidem ideò justificari dicamur, quia fides est humanæ salutis initium, fundamentum, & radix omnis justificationis, sine quâ impossibile est placere Deo.* And in like manner ours describe Faith to be such an assent to all the truths of the Gospel as makes a man love, fear, serve God, forgive his enemies, &c. And that Faith is said to justify alone, either as it comprehends all other graces in it; or else, as it gives beginning to all obedience. The Papists further profess, that justifying Faith doth justify as well by believing the threatnings, and the commands, and Histories, as by believing the Promises; for all are Motives or grounds of Obedience. So *Bellarmine de fide justificante.* This also follows from the former Doctrine: for if Faith be, and justifie as it is such, an assent, as is the ground of Obedience, then it justifies as it is an assent to the whole Scripture, precepts, threatnings, Histories, as well as promises; yea as it doth assent to the

Vide: *Amesium Bellarmin.* p. 668.

the meaneſt paſſages of Hiſtory, ſo far as they may have influence upon Obedience, as well as when it looks to the promiſes and Hiſtory of Jeſus Chriſt.

7. Laſtly, the Papiſts make the Goſpel, even as it is contradiſtinct to the Law, to be nothing elſe but a milder Law with clearer promiſes annexed, and ſeverer threatnings, and that man muſt be juſtifyed by believing and obſerving it. Accordingly *Bellermine* having ſaid that the Goſpel is taken two ways, either for the whole Doctrine of Chriſt and his Apoſtles, or elſe for the Law written in the heart by the Grace of God in the Goſpel, preſently adds, *quamvis* (*ut verum fatear*) *Nomen Evangelii non videatur in Scriptura uſquam accipi, niſi priore modo*, i. e. *pro Doctrina*: that the Goſpel, in Scripture phraſe ſignifies nothing elſe but the whole Doctrine. It is *Andradius*, Argument to prove that according to the Goſpel a man muſt be juſtifyed by Works: whatſoever Chriſt hath delivered and preſcribed in his Goſpel, belongs to our Juſtification; but Chriſt ſaith in his Goſpel, if thou wilt enter into life, keep the commandments, alſo do this and live, &c. *Quicquid eſt in Evangelio Scriptum, & à Chriſto traditum, pertinet ad juſtitiam fidei: ſed ſi vis ad vitam ingredi ſerva mandata: item, hoc fac, & vives, eſt Chriſti ſententia: & Evangelio ſcripta: ergo.* That our Authors take the Goſpel for a Law, and not onely for a promiſe of Grace, hath been proved above, therefore they make repentance, forgiving enemies, and Obedience to all the precepts of the Goſpel to juſtify as well as Faith, and to that purpoſe urge not onely that Scri-

Vide *Amcs: ut ſupra* p. 639.

Chemnit. exam. p. 166.

Scripture, *Mat.* 19. 17. but all others which the Papists can with any colour draw to their opinion. Thus it is evident how this Doctrine conspires in most things with that of the Papists, onely it hath the advantage to be a little more digested, and consistent with it self then theirs is. Two things I know may be Objected against what hath been said.

That the Papists do highly extoll good Works for their intrinsecal worth, saying that they merit eternal life *ex condigno*, for their intrinsecal value, which our men do not: but *Object.* 1.

Ianswer. They do withal confess that the worth of our works proceedeth from the merit and death of Christ, that he hath merited that our works should deserve Heaven, which in other terms is no more then that Christ hath purchased that our works should be the condition whereupon we shall be saved. So then, set aside those unscriptural terms which the old Schoolmen used, who were little acquainted with Scripture, the meaning is much the same: And the Papists themselves in the *Council of Trent*, and since, have moderated such expressions, and brought them nearer to Scripture language. *Answ.*

It may be said that the Papists, by Justification, mean Sanctification, that inherent holiness whereby a man is Righteous before God according to his Law; But ours acknowledge, that to justify is to absolve and acquit a man from condemnation, though it be done for his fulfilling of the Gospel. *Object.* 2.

Ianswer. The Papists will not acknowledge that to justify, is to acquit, or accept as just, meerly *Answer.*

because they will not yield to the Protestant term. But I demand, then, how is a man made righteous by his inherent holiness? doth this inherent holiness justifie him? is he not accepted with God and pardoned, and saved for this inherent holiness? Yes, this is it they drive at: Then he is justified in a Law-sense, besides the Physical-sense of being made just, or righteous. The difference then is only in the right using of the term, *Justifie*, for ours teach, that our inherent holiness is that whereby we are just, or righteous, according to the Gospel, and that for this righteousness God will justifie or acquit us at judgement; which is the very same thing.

CHAP.

CHAP. VII.

This Doctrine leads to Socinianiſm. A Scheam of this new Divinity.

THere is ſomething yet worſe in this Doctrine then what hath been diſcovered, *viz.* That it comes too near, and opens too wide a gap, to *Socinianiſm.* Though I do not charge all the Patrons of it with that damnable error, no not in thought; Men may hold an opinion and not ſee the ill conſequences of it. But to clear this a little.

The *Socinians* and theſe men agree, that both make the Goſpel or new Covenant onely a milder law of Faith and Obedience.

That Faith is nothing but Obedience to the Goſpel, or at moſt but ſuch an aſſent to the Doctrine as is neceſſary to Obedience. That we are juſtified before God by fulfilling the commands of the Goſpel: that this Obedience of ours is our Righteouſneſs by, and for which we muſt be accepted and ſaved.

That we have power of our own to perform this Obedience to the Goſpel, having the help of the Doctrine of the Scriptures and the common aſſiſtance of the Spirit.

That Chriſt's Mediatorſhip doth chiefly conſiſt in his Kingly Office preſcribing a New Law and terms of Salvation, and judging and rewarding men according to that Law.

That he did not properly die in mans ſtead, nor

for his sin, nor bear his Curse, nor satisfie the Law for man. Thus far they agree. It is true for all this they differ in the main point. *Socinus* saith that God of his meer mercy, without any respect to the death of Christ, granted the Gospel terms of life, and Christ was onely the preacher of this Gospel, and the Judge to see it executed: But ours teach that God granted the terms of the New Covenant for the sake of the death of Christ, that he fulfilled so much of the Old Law, and bare so much of the Curse, as God thought fit, that so that Law might be taken out of the way, and a New one established upon milder conditions. They grant both the Divinity of his person, and the meritoriousness of his death, which *Socinus* denies. But it deserves serious consideration upon what grounds they will be able to maintain it against a *Socinian*: I will instance but in two things.

1. The Scriptures every where call the death of Christ a Ransome, a Redemption, a Price, and that of blood: Now is it not strange that there should be a Ransom paid, and no one person ransomed by it; a Redemption, a purchase made, and no one person redeemed: Ransoms, Redemptions, &c. are of persons, or things to be recovered, and not of Grants or Charters: By this Doctrine Christ purchased nothing immediately but a New Law: how then shall it be said Christ Ransomed or Redeemed us? if onely by procuring us a Law; It is a very improper and remote ransom, and such as we shall fail of notwithstanding his kindness, if we do not look well to our selves.

2. The

2. The Scripture saith that our iniquities were laid upon him, he bore our Sins, our Curse; How is this true if he was not in our stead? Nay, what need was there of his death? Some noble exploit might have purchased a Charter or Grant of favour to those he had a kindness for, as well as his blood. Nor will it be easie to clear Gods Justice in laying such punishments upon him, when it was not for sin, neither his own, nor imputed. 'Tis said indeed Christ consented to it, and therefore it was not unjust; *volenti non fit injuria*: But there may be an injury to Justice, though not a proper wrong to the person suffering; he may part with his own right by his voluntary consent, and yet there may be a breach of the general rules of Justice; Now how doth it consist with the universal Justice, and goodness of God, (for one is inclusive of the other) to lay extream misery upon his own Son without any taint of guilt of his own, or other mens, onely to make way for the removing of the Law of Works, and to bring a Law of Grace. This Doctrine doth so nearly intrench upon the very foundation of Christianity, that it doth certainly shake it, & we cannot promise our selves but that the next advance will overthrow it. Thus I have briefly laid open the nature & consequences of this opinion. I shall now, for a conclusion, briefly sum up what hath been said, likewise adding some few things not yet mentioned in a Scheme, or Systeme of Divinity, which this Doctrine necessarily leads to.

Thes. 1. That *Adams* fall is not imputed to his Posterity as their sin, or as they being directly

concern'd in it, though the effects of it reach them; for by the same reason as Christs Righteousness is denied to be imputed to believers, the imputation of *Adams* unrighteousness must be denied also: if we cannot be Justified and saved by the Righteousness of another, neither may we be condemned for the sin of another; if Christs Righteousness onely make way that we may be saved by our Obedience, then *Adams* sin onely made way for our perishing by our own disobedience.

Thes. 2. *Adam* having lost the favour of God, and original Righteousness, we descending from him, were also born in that estate, though not guilty of the sin that caused it; as a Child inheriteth the misery, contempt, poverty, &c. which the Father brought upon himself and his family, though he be not guilty of the treason, prodigality, or the like, which brought it.

Thes. 3. From this loss of Original Righteousness, or perfect rectitude of mans nature, floweth ignorance of God, and a great proneness to turn aside from him; yet not so, but that a man with a great deal of care, and the direction of the Word of God, may either prevent a course of sin, or recover himself out of it, turn to God, and do something in order to his Salvation, though he cannot yield that perfect Obedience required in the first Covenant. This is the meaning of Free-will, and of common Grace, being ripened to special and saving grace, *viz.* That nature hath those seeds in it, which by use of means may be strengthned, and so improved, that they may sanctifie us, and bring us to Heaven.

Thes.

Thes. 4. Becauſe man is ſtill able to do ſomething for God and his own ſoul, therefore God was pleaſed to continue a way for deliverance out of his miſery, and to grant him new and eaſier terms and conditions of eternal life, which if he would obſerve, he ſhould be ſaved.

Thes. 5. That a New Law and Covenant of life might be made with man, it was neceſſary that the firſt Covenant of Works ſhould be honourably taken out of the way, that neither God ſhould be obliged to deal with mankind according to that Covenant onely, nor man be always bound over to a Curſe by it.

Thes. 6. Therefore God appointed, and Chriſt conſented, that the Son of God ſhould lay down his life to ſatisfie him for the breach of that firſt Law and Covenant; by his life and death ſo to recompenſe the offended Juſtice of God, that the Law of Works ſhould in ſome ſort be fulfilled and have its end, and God might now with ſafety of his honour lay it aſide, and deal with mankind by a milder Law for their Salvation.

Thes. 7. And this Chriſt hath done alike for all men, even taken off the Obligation of the Covenant of Works, and brought in a Law of Grace and ſincere Obedience, which he manifeſteth to them in ſuch degrees, and by ſuch ways, as he pleaſeth.

Thes. 8. That Chriſt died not properly for the ſins of men, nor were they imputed properly to him, no not the ſins of the Elect, nor did he properly bear the Curſe for man: But all he did and ſuffered was, that the Law of Works might be fulfilled by ſome one man, and ſo not ſeem to be

made in vain, or onely to condemn man, and that for the dignity of his person God would be so well pleased with this Obedience of his, that he would never require the hard task of perfect Obedience of any man again as the condition of life, but would for his Son's sake forgive sin past, and save all them that should obey his Son, and his commands in the New Law which he should give them.

Thes. 9. Hereupon all men are commanded to repent, to believe in Christ, and to keep all the commands of the Gospel, and that Faith justifies but in the same manner that repentance and obedience do, *viz.* as it is a fulfilling the command of believing; and if there be any difference, it is onely because faith, as it is an act of knowledge of the mind of Christ, doth guide all the rest of the affections, and acts of the soul, and so makes way for repentance, and all other graces.

Thes. 10. So long as a man continueth this course of Faith and Repentance, &c. So long he is accepted with God, and in the way to life, and may have hope of it. But if any foul miscarriage interrupt the course of this sincere obedience, then he looseth all the love of God, all his right to Heaven, and all that he had done before.

Thes. 11. Yet the Law of Grace is so mild, that though a man break covenant a thousand times, loose grace, and all title to Heaven; yet he may be accepted, and saved, if at last he truly repent, and continue to the end.

Thes. 12. This obedience to the Gospel be it less or more for degree or continuance of time,

is

is that Righteousness for which man shall be saved at the great day; for God will then enquire who have kept the commands of the Gospel, and who not, who are sincere Christians, and have continued to the end; then this obedience, this sincerity of theirs shall be their Righteousness by which, according to the Gospel, they shall be justified, or pronounced Righteous, *i. e.* to have right to eternal Life which was promised upon these terms.

Thes. 13. Men have power of themselves to believe, repent, and fulfill the Gospel if they have sufficient knowledge of it, and that assistance which Gods Spirit usually gives all creatures in their actions according to their nature; or if any thing more be necessary, there is an universal Grace following universal Redemption, so that as Christ died for all, he likewise gives to all a general power to perform the conditions whereupon his death shall profit them if they will.

Thes. 14. Men have also power not onely to begin grace, but to go on, and persevere to the end by these general assistances; and if they fall, to recover themselves, and if they extinguish grace, and the holy Spirit, yet to renew themselves again unto repentance: else to what purpose is a New-Law imposed upon man, if they can do nothing towards the fulfilling it? or wherefore is the great liberty of frequent returns granted, and that nothing but finall infidelity shall damn, if men have not power to recover themselves after their falls?

Thes.

Thes. 15. Yea, by extraordinary diligence, man may attain perfection in this life. Free-will, and a possibility of perfection, were the capital errors of *Pelagius*, and they are inseparably joyned; for if man have power to turn himself, why may he not do it perfectly? if he be so free from the bondage of sin, that he can shake it off if he please; why may he not get wholly quit of it if he will take pains? God doth neither forbid nor hinder him; His corruptions do hinder him, but he may conquer them if he will: And if the beginning of Grace be not above nature, neither can the perfection of it be supernatural. Every principle, with assistance suitable to its nature, may attain perfection in its own kind, therefore nature being, or having in it, a principle of Grace, hath also a principle of perfection in it self.

Thes. 16. Mans nature being mutable, the best men may loose Grace, fall short of happiness, nor is there any promise of prevailing assistance, or final perseverance to any, all being charged upon mans diligence as the condition of his Salvation; and therefore no man can be sure of Heaven till he come to die, nay till he come to Judgement: for he knoweth not whether his grace may not fail in the last moment.

Thes 17. That God hath chosen none to eternal life, but given all men equal conditions whereby they may be saved if they will; for if he hath elected any, it is in an unintelligible way, for he works no more in them, then he doth generally in others, and many that are not elected do by their own diligence get safe to Heaven.

CHAP.

CHAP. VIII.

Arguments to prove that ſincere Obedience is not the condition of Juſtification.

HItherto we have endeavoured to open the nature and conſequences of this opinion, that we may not be impoſed upon by good words; I ſhall now come to prove directly that good works, or ſincere Obedience, are not the condition of Juſtification, *i.e.* that our Obedience to the Goſpel is not that, for which we ſhall be pardoned, juſtified, and ſaved.

Argument 1. By this means God ſhould looſe much honour in making this ſecond Covenant, and granting ſuch eaſie terms: for there is no compariſon betwixt perfect Obedience required by the Law, and due to God as our Creatour, and that imperfect Obedience which is accepted by the Goſpel, neither in quantity, nor quality, nor duration. Here it is poſſible a man may be converted at the laſt hour, and ſaved though he have lived in rebellion againſt God many years; what little honour or ſervice hath God from ſuch a man, yea from the beſt men who confeſs their righteouſneſs to be as filthy raggs in compariſon of a ſinleſs nature, and a perfect life, in reſpect of all duties, time, and place, without mixture of any ſinfull imperfection. What ſhould be the rea-

reaſon of this alteration? If there had been a Law given, which could have given life, verily righteouſneſs ſhould have been by the Law, *Gal.* 3. 21. Could not man keep the Law of works? then it ſeems the firſt Law was too ſtrict. This reflecteth upon the wiſdom and Juſtice of God. It muſt be granted, that perfect man could have obſerved a perfect Law, had God pleaſed to give him grace and aſſiſtance ſufficient to his ſtate and neceſſity; and ſo there was no need that the Law ſhould be alter'd, and obedience, the condition of it, changed from perfect to imperfect: for if perfect man could not keep the Law of perfect obedience, with ſufficient grace; how ſhall ſinful man, perform the Law of ſincere obedience, having no more then ſufficient grace to aſſiſt him? Did not God foreknow that man would break the Law of works, and ſo was neceſſitated to make a New and more eaſie Law? or did not God both foreknow and permit the fall of man? or could he not have hindred it? why then ſhould he give way to the abrogating the command of perfect obedience to bring in that of imperfect? Surely (as *Auguſtine* ſaith) God is ſo juſt, that he can allow no evil, and ſo good that he can permit no evil, except it be with deſign to bring greater good out of it: If God permitted the firſt Covenant to be broken that thereby he might abaſe man, and magnify his grace, and his Son in beſtowing Heaven freely on him, and in bringing him thither by the continued power of pardoning and ſanctifying grace, hereby indeed God would have advanced his own Glory by the change of the Covenants: But that the condition of perfect

Obe-

Obedience being made void by mans ſin, the Law therefore ſhould be diſanulled, and a new way of treating with man ſet up wherein ſtill man ſhould be ſomething, and his works bring about his Salvation, and God be contented with few and very imperfect Acts of Obedience, this is certainly a prejudice to his honour. Nor doth this make it up, that our obedience is accepted for Chriſts ſake: for Chriſt onely made way for the removing the old Covenant, and the granting a new, but he did not obey in our ſtead, nor doth add any worth to our obedience, unleſs you will ſay that we are juſtified by our own ſincere obedience, the righteouſneſs of Chriſt making up the defects of it; and ſo our own Righteouſneſs will be a co-ordinate cauſe of our Juſtification with the Righteouſneſs of Chriſt.

Arg. 2. If ſincere obedience be the condition of Juſtification and life, then nothing elſe is required to juſtifie and ſave but ſincere obedience; (elſe it is not an adequate condition) and if ſo, how is perfect obedience required under the Goſpel? (as is acknowledged by our Authors) not as the condition of life; for then ſincere obedience could not be accepted, nor could any be ſaved without perfect obedience, at leaſt without attaining to it in time: Or is it required over and above the neceſſary condition of Salvation? then it is a work of Supererogation, a counſel, not a command, or abſolute duty. Is the want of perfect obedience a ſin againſt the Goſpel? how then ſhall it be forgiven ſeeing Chriſt died onely for ſin againſt the Law, (according to them) leaving

us

us to work out our Evangelical Righteousness. Is it a meer duty to be perfect; Justification not depending thereon? then the Gospel commandeth something which is no part of the condition of Salvation; and how then is obedience to all the commands of the Gospel made our Righteousness, and the condition of our Justification? I conclude then, either there be two conditions of the New Covenant, or Obedience is not the condition.

Arg. 3. If sincere obedience be the condition of Justification and life, then the imperfections of obedience in the godly are no sin against the Gospel: where there is no Law there is no transgression. This new Law requireth no more but sincere and hearty obedience, though the Law of works did, and it promiseth life in like manner to sincere obedience, as the old Law did to perfect obedience; if then the Gospel require no more then sincere obedience, and promiseth life to it, then the imperfections of the Saints are no sins against the Gospel; they may be imperfections in nature, but not proper sins, *præter, non contra legem*, as the Papists say. If they say, that more then sincere obedience is required of us, but not as the condition of life, I ask by what law? the Covenant of works required nothing but as the condition of life; no more doth the Gospel if it be a Law of Life? What motive shall be strong enough to perswade men to do those things upon which Salvation doth not depend? they may be saved without them, they are no conditions of life. Whatever they can say in this case, the same

ſame may we ſay of all Chriſtian obedience, that there may be ſufficient motives to it though it be not the condition of our Juſtification.

Arg. 4. If ſincere obedience be the condition of life, then none can be ſaved without it, at leaſt a purpoſe of it: but many Infants are ſaved who are not capable ſo much as of a purpoſe of obedience; therefore that cannot be the condition.

God hath not made two conditions of the Goſpel, one for men, another for children, or a condition with exception, which would overthrow the nature of the Covenant. How then are infants ſaved? becauſe they have the habit of obedience, though it never acted? but the habit of obedience did not juſtifie *Adam*, much leſs would it juſtifie man now, when there is actual guilt of Original Sin upon him. Beſides, how come Infants by the habit of grace? they do not work it, and if it be given them, upon what account is it given them? as the fruit of Election? why then ſhould not Election be as effectual for the Converſion and Perſeverance of grown Perſons?

If it be ſaid there is the ſame difficulty how Infants ſhould be Juſtified by Faith: *Object.*

I anſwer there is not; for ſeeing Faith is an accepting and truſting in Chriſt for Salvation, & God requireth no more to ſhew mercy but that men truſt in his mercy, God may diſpence his mercy as he pleaſeth unto habitual or actual Faith; & Faith being alſo the gift of God, God may without impeaching his Covenant, and uſual way of proceeding, beſtow Faith on Infants and juſtifie them by it, either in the habit, or by ſome act extraordinarily excited and drawn forth by his Spirit; But *Anſw.*

it

It cannot be so with Obedience considered as the condition of Justification; for a condition properly so called, such as gives right, (as obedience is made in this case to be) such a condition is a voluntary act of ours, or else it is not obedience, nor a condition upon which the promise of life dependeth: and if God infuse this habit of Obedience without any desires or endeavours of the creature, as it must be in infants, then he freely and absolutely giveth the condition, as well as the thing conditioned; and then what is the use of a condition?

Arg. 5. If Obedience be the condition of Justification, then they that are most Obedient, are most Justified, and consequently should be most free from the Curse and fruits of sin, but the best men (as *Job*, *Heman*, &c.) have the greatest share of afflictions in this life, and oftentimes the greatest terrours and exercises of conscience, yea, sometimes have been left to the greatest miscarriages (as *Lot* and *David*); therefore it is not Obedience that Justifieth.

The reason of this Argument is, if God deal in a way of meer Grace, then might he dispence his mercy in what way he pleaseth, provided he bring his people to Heaven at last, and in the mean time maketh every thing work for their good; But if God deal with sinners by another Covenant, propounding conditions and terms to them whereupon he promiseth his favour; then doth he oblige himself to deal with them according to that Law, and those conditions, and not otherwise; if therefore pardon be promised to Obedience, then the most Obedient should be

most

moſt forgiven; and if moſt forgiven ſhould be moſt exempt from the puniſhment of ſin alſo the moſt holy men ſhould be moſt Juſtified, and in favour, and ſo not ſo likely to fall from the favour of God ſo ſoon as other men, eſpecially by great tranſgreſſions; and they likewiſe ſhould be moſt confirmed in God, and ſo not ſo likely to fall, at leaſt fouly, or ſuddenly upon an ordinary temptation, as was that which overthrew *Lot* and *David*. But the truth is, the great variety with which God diſpenſeth his Grace, to ſome ſooner, to ſome in the cloſe of their lives; and to ſome more eaſily and gently, and others with greater difficulty and terror; and not onely grace, but the degrees and comforts of it, the exerciſe and ſtedfaſtneſs of it, together with the meaſure of inward exerciſes and temptations, outward afflictions and ſerviceableneſs to God, I ſay, the great variety with which theſe are diſpenſed to the Godly frequently, without any apparent reaſon of the difference, ſometimes contrary to mans reaſon and expectation, they having the hardeſt lot ſomtimes who are moſt ſerious, watchfull, and diligent, this is an evident token that all things are done not of Debt, but according to the free Grace of God: Not of him that willeth, nor of him that runneth, but of God that ſheweth mercy, *Rom.* 9. 16.

Arg. 6. If we be Juſtified by Obedience then are we Juſtified by works and not by Faith; or elſe there is no oppoſition betwixt Faith and Works in the buſineſs of Juſtification. The Scripture is plain that we are Juſtified by Faith and not by

Works. To him that worketh not, but believeth on him that Justifieth the ungodly, his Faith is counted for Righteousness, *Rom.* 4. 5. and it is as plain that Obedience though imperfect, is works, and works of the Law; both of the old so far, as they are agreeable to it, and of the new Law so far as acceptable: if then this Obedience Justifie, we are Justified by Works, and the Apostles opposition of Faith and Works signifies nothing.

Object. It is answered, that the Apostle opposeth Faith to perfect and sinless Obedience, not to imperfect, sincere Obedience, which is included in Faith.

Answ. Of this more afterwards; at present, I demand how Faith is opposed to perfect Obedience, as it justifieth? in what sense is Faith taken? Sometimes Faith signifies onely an assent to revealed Truths; but this was *Adams* duty as much as ours, and as necessary to his Obedience as to ours: perfect Obedience must needs suppose and imply perfect Faith. Some take Faith for a belief or perswasion that we shall be saved if we be obedient, but this concern'd *Adam* also; else what encouragement had he to Obedience? in neither of these senses can Faith be opposed to perfect Obedience. Some therefore take Faith to signifie sincere Obedience to Christ, and then the Apostles meaning must be, you are not Justified by Works that are perfect, which you can never do, but by your Faith, *i. e.* your imperfect Obedience; but they are obliged to shew us a clear proof that imperfect, rather then perfect Obedience, deserves the name of Faith, and the reason of it: for surely Faith is as necessary to the one as to the other

other sort of Obedience; and if Faith must signifie Works, why may it not signify perfect, as well as imperfect Works? I conclude, if to be Justified by Faith, and by Works, are truly opposed; then Faith must mean onely a trust in the free Grace of God, and so all Works be excluded.

Arg. 7. Our Justification and Salvation were typified and set out by the birth of *Isaac*, *Rom.* 4. 18. &c. By the deliverance out of *Egypt*, and *Babylon*; but in all these there was nothing of mans own work or endeavour. *Abraham* indeed begat, and *Sarah* conceived a son, but a supernatural power first quickned their dead bodies. *Moses* asked leave of *Pharaoh* to depart out of *Egypt*, but Gods power made him yield: and when they came out of *Babylon*, we know not whether they did so much as request their liberty, whether *Cyrus* did not give it, *ex mero motu*, of his own meer pleasure: from hence we argue that no works of ours have any concurrence in bringing us out of the state of death, into the estate of life by Christ.

Arg. 8. If we be Justified by our Obedience, then is there no Justification in this life, and all the discourse of it is vain. The reason is, we cannot be Justified by our Obedience till it be compleat, the condition of our Justification being our sincere Obedience to the Gospel to our lives end; therefore till then we cannot be Justified.

As *Adam* was not Justified by his innocency the while that he stood, because perfect Obedience

Truman, p. 108, 109. and others.

was required of him to the end; so neither is a Christian Justified before his death, because sincere Obedience to the end is required of him. Our Authors distinguish of a two-fold Justification, sentential, and constitutive; sentential is Gods pronouncing men just at Judgement, this will be granted not to be in this life: Constitutive, when a man hath right to be acquitted, when the Law pronounceth him Just, though the Judge hath not as yet; now when doth the Gospel-Law pronounce a man Just or Righteous? as soon as he begins to be Obedient? then perseverance is no part of the Justifying condition; it may be necessary, because men cannot go to Heaven that willingly turn from it, but if the Gospel pronounce him Righteous, and to have a full Right to Heaven, that does but begin to be sincere, then perseverance is not necessary to Justifie, or give this right, which is contrary to themselves. Moreover according to them, the sentence at Judgement will be but a declaration of what the Law affirm'd before, but the Judge will declare none Righteous but according to their whole life, not any part of it; therefore the Law it self pronounceth no man Righteous, till he have fulfilled all that is required. 'Tis true, they say, when a man begins to obey, he begins to be Justified, *i. e.* the Gospel pronounceth him one that is in the way to life, and when he hath finished his course, then he is perfectly Justified; If by this they mean that Justification hath several parts, it is absurd to take Justification for that act of God that gives a right to life; though it do depend upon several conditions, yet the thing it self must be one indivisible act,

act, as the right to life is an indiviſible thing. So man may be in the way, *i. e.* uſing the means that will bring him to life, but he hath not a right to it till he hath that to which a right is promiſed; now according to them, right to life is not promiſed otherwiſe then to perſevering Obedience, therefore there is no right till Obedience is finiſhed; unleſs they will ſay there is an imperfect, inchoate right, which is nothing in nature more then a probability that a man may have a right if he go on as he does begin. *Adam* had no right to life while he ſtood, life being promiſed to his continuance; indeed he had not deſerv'd the contrary, and he was in that way, which if follow'd, would have brought him to life, but he had not yet done thoſe things whereto life was promiſed, and ſo fell ſhort of it; Therefore the law of grace, as they call it, cannot pronounce a man righteous, an heir of Heaven, diſcharged from the Curſe, while he is in the way of Obedience; it can onely pronounce him no impenitent unbeliever, but one that is in the way, and likely to be juſtified, having not yet done that whereon Juſtification doth depend. I conclude then, if Obedience Juſtifie, there is no Juſtification in this life.

CHAP. IX.

An answer to the first and second Arguments for this opinion from the Nature of a Covenant.

I Come now to consider the principal Arguments brought for this opinion, whereof the first, and that which is the foundation of all the rest is, from the Nature of a Covenant of Grace; and it is thus argued.

1. The Covenant of grace is a proper Covenant; there are therefore in it, as in such Covenants ought to be, The Parties Covenanting, God, and Man; The thing promised on Gods part, Pardon and Life; The condition whereupon it is promised, Mans Faith and Obedience unto the Gospel; also the threatning of death, or the nulling of Gods Obligation if Man perform not the condition: Lastly, Man's restipulation or promise to believe and obey, whereupon he begins to be accepted with God, and by perseverance in it, cometh to Heaven.

The Scripture speaketh much of our entring into Covenant with God, our keeping, breaking, and renewing Covenant with him: This is not the old Covenant of Works, but the Covenant of Grace; Therefore the Covenant of Grace saveth us by performing the conditions of it, and after we have made it, we may keep, break, or renew it, according as our strength, or temptations shall be.

And

And as it is said in the Old Covenant, do this and live; so in the New Covenant, *Repent and be Baptized, that your sins may be blotted out, Act.* 2. 37. *He that believeth shall be saved, Mar.* 16. 16. These things therefore seem to be as proper conditions of the Covenant of Grace, as perfect Obedience was of the Covenant of Works.

Answ. As the Gospel, so the Covenant of Grace, (which signifieth the same thing) is taken two ways.

1. Largely and improperly, as it is a Body or Systeme of all the promises, precepts, threatnings, and histories thereto belonging, which concern mans recovery and Salvation; and thus there are many duties required of men, and that as a kind of conditions of particular mercies and promises, imposed upon them: And in this sense men enter into Covenant with God when they accept and promise Obedience to this way of Salvation prescribed to them; when they observe them, they keep Covenant; when they fail, in any principal points, they break Covenant; when they repent, they are said to renew their Covenant. Thus the Covenant of Grace hath somthing of the nature of a mild, or gentle Law. So is it taken frequently in the Old Testament, *Psal.* 103. 18. *To keep his Covenant, and to remember his Commandments to do them*, are all one. But it is seldom, if ever, so taken in the New Testament. Nor is it properly the Covenant of Grace as contradistinct to the Law, seeing it includeth not onely Histories, which are Alien from the nature

of a Covenant; But also the substance of the Law for precepts, promises, and threatnings: Therefore

2. The Covenant of Grace properly taken, is a promise of Grace and Life through Jesus Christ to lost sinners; by which promise preached to them, accompanied and applied by the holy Spirit, they conceive Faith in the mercy of God through Christ, and by trusting in his satisfaction and Righteousness, are thereby made partakers of that Righteousness, and by vertue thereof accepted with God to Life eternal, and receive the Spirit of God to work in them all grace whereby they may please God here as his Children, and be prepared for his Kingdom, which Christ hath purchased for them. Now that the Covenant of grace is such a promise, and no more, shall be evinced by these Reasons.

1. Thus onely is it contradistinct to a Covenant of works; for that Covenant is a Law requiring Obedience, with a promise of Life annexed, where Man should have but his wages for his work, and perish if he failed of Obedience.

Though nothing is properly contradistinct to this, but a promise of Life upon meer grace and favour. To him that worketh is the reward reckoned of Debt, not of Grace; To him that worketh not but believeth in him that Justifieth the ungodly, *i. e.* in himself, Faith is reckoned for righteousness, *Rom.* 4. 4, 5. To impose new con-

conditions of Obedience is a New Covenant of works with ſome mercy, but not a Covenant of Grace.

2. It is expreſs'd in the nature and form of a promiſe throughout the Scripture. Thus it was to our firſt Parents ſoon after the fall, a promiſe that the ſeed of the woman ſhould overcome the Devil and his ſeed; no terms, no conditions added, but a bare declaration of a way of mercy to their dejected ſelf-condemned conſciences. Next, when the Covenant was revealed to *Abraham*, *Gen.* 12. 1, 2, 3. It is a formal promiſe that God would bleſs him and all Nations in his ſeed, and accordingly ever after it is called the promiſe made to *Abraham*, which Iſrael waited to ſee performed. And the Apoſtle, *Gal.* 3. 18. affirms that the inheritance was given to *Abraham* by promiſe, and not by Law; and in verſes 15, 16, 17. He maketh the Covenant and promiſe equipollent terms: the Law (ſaith he) which was 430 years after, cannot diſanull the Covenant with *Abraham*, that the promiſe ſhould be of none effect: neither was this promiſe onely of Chriſts coming in the fleſh, but of a bleſſing through Chriſt, *v.* 14. Yea, the giving of the Holy Spirit is part of the Bleſſing promiſed to *Abraham*; That the Bleſſing of *Abraham* might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through Faith.

This Covenant with *Abraham* is alſo called the Goſpel. *v.* 8. The Scripture fore-ſeeing that God would Juſtifie the Heathen by Faith, preached before

before the Gospel to *Abraham*, saying, in thy seed shall all the Nations of the earth be blessed. Moreover Faith alone interested *Abraham* in this Covenant, *v.* 6. He believed and it was accounted to him for Righteousness. The like it does for all since. They that are of Faith are the children of *Abraham. v.* 9. Now Faith, whether it be an assent to the truth, or trust, respecteth onely the declaration, or promise of the thing, not a Law of terms and conditions. No Law is of Faith, *v.* 12. Now as the Covenant of Grace was given to *Abraham* by way of promise, so it was renewed to his son *Isaac*, and *Jacob*; and by vertue of this promise God did bring their posterity out of *Egypt*, make them his people, spare and deliver them from time to time, *Deut.* 7. 7, 8, 9. And to this did they flie when they had sinned and broken all their own Covenants, *viz.* That God would remember his Covenant with their Fathers; And upon this account God promised to deliver them when they repented, even by remembring his Covenant with *Jacob*, *Isaac*, and *Abraham*, *Lev.* 26. 42. Upon these grounds the Covenants with *Israel*, (one in substance, but many by reason of frequent renewing them) are called the Covenants of promise, *Eph.* 2. 12. And where the Covenant of Grace is most fully and formally declared, *Heb.* 8. 11, 12; It is a promise of God's being their God, making them his people, giving them the knowledge of himself, giving a new heart, and a new Spirit: but upon what terms is all this promised? No other then this: for I will be mercifull to their unrighteousness, and their sins, and their iniquities will I re-

remember no more. Thus the New Covenant is a promiſe of pardon, and grace, and all thoſe things which are contended to be conditions of it. But is there no condition implied which may alter the nature of an abſolute promiſe? No; for in *Jerem.* 31. (whence the form of this Covenant is taken) all Objections are prevented, *v.* 36. &c. for whereas it might have been ſaid, they for their ſins ſhould be deſtroyed; ſo this promiſe ſhould not profit them; it is added, that they ſhould be reſtored, and ſo the promiſe made good to their ſeed, as ſure as the ordinances of Heaven, the courſe of day and night, the tides of the Sea (which I am ſure depend upon no conditions to be performed by men). Moreover, *Heb.* 6. 13. unto 18. The Apoſtle ſhews that the promiſe to *Abraham* and all believers in him was certain and immutable, and that God confirmed it by an oath, that by two immutable things (to wit a promiſe and an oath) wherein it was impoſſible for God to lie, the heirs of the promiſe might have ſtrong conſolation, *v.* 18. But what is it that uſeth to be ſo confirmed? Not Laws, but promiſes. And wherefore is ſo great care taken to confirm the hopes of Believers? for if the matter lay upon conditions in themſelves, they muſt look into themſelves for the grounds of comfort; and certainly men are ready enough to be confident when they think they do what is required of them; but when they ſee nothing in themſelves but unworthineſs, and muſt depend upon the faithfulneſs of a free promiſe for any hope, this is that that makes them deſire & need to have it frequently & abundantly confirmed to them. If it be asked,

to

to whom this Covenant, or promise of Grace, is given? I answer, it is properly a declaration of Gods mind, or a promise to Justifie and save men by Jesus Christ, declared first to *Adam*, then to *Abraham*, afterwards to the whole Church of God, whose are the promises and the Covenants, *Rom.* 9. 4. Where it is promised for them and their seed. This promise of Grace is revealed as the object of Faith: and as in nature the object hath an influence upon the faculties to cause it to act; So this promise of life being thus revealed, is a natural mean of working in men the knowledge of the way of Salvation by Jesus Christ; and by the assistance of the Holy Spirit (who is promised to accompany the preaching of this promise, or Gospel) it is a supernatural means of working Divine Faith, whereby men are interested in the promise, and so Justified; therefore the Gospel is called the Word of Faith. And Faith comes by hearing, and hearing by the Word of God, *Rom.* 10. 17. So then the Covenant of Grace properly taken being onely a promise or Declaration of Salvation to lost sinners by Jesus Christ, it doth directly and properly require nothing but Faith, and that not as a work of Obedience to it, but a means of accepting and applying it; But it requireth repentance and all obedience implicitly and consequentially as qualifications necessary to fit the subject to receive what Faith hath apprehended in the promise; but when they are expressed like conditions, the Covenant is taken largely, as containing both Law and Gospel, promise and precept of all things conducing to Salvation.

3. The

3. The Sacraments which are the ſeals of the Covenant, ſhew it to be a promiſe, and not a Law: Circumciſion was given as a token of Gods Covenant to *Abraham*, which was the promiſe made to him long before, *Gen.* 17. 4, 10, 11. As alſo to be an abiding ſign of that ſame Covenant to all his poſterity: Circumciſion therefore was a Seal, or as a viſible token given to confirm the promiſe. In like manner Baptiſm, and the Lord's Supper, are viſible repreſentations of the Blood of Chriſt, appointed by God to ſignifie Salvation to be had through him, and annexed as Seals, or tokens, to that promiſe of the Goſpel; Particularly Baptiſm is a ſign or ſeal of the promiſe of remiſſion of ſins, of regeneration, and the giving of the holy Spirit, together with ingraffing into Chriſt, and Adoption through him. Can theſe be ſealed upon conditions of repentance, and new Obedience? Can a thing promiſed be the condition of it ſelf? No, but God doth by theſe viſible ſigns confirm his promiſe, and ſo make it a more ſtrong, clear ground of Faith to thoſe in whom he ſhall pleaſe to work it by the means of theſe Ordinances. Of the Supper Chriſt ſaith, 1 *Cor.* 11. 23, 24, 25. *That the Bread is his body which is broken for them*; *The cup, the New Teſtament of his blood ſhed for the remiſſion of ſins*, and the whole action, a remembrance or ſhewing forth of Chriſt's death; ſo that herein the death of Chriſt, and the promiſe of Salvation depending thereon, is viſibly repreſented to ſet forth the reality and certainty of the promiſe to the Faith of the receiver. If it be ſaid that in the Sacraments there is a reſtipulation on mans part, and therefore the Covenant

may

may be ſtill conditional; I anſwer, the reſtipulation is but implicite and conſequential, not expreſs and formal, and therefore it is no part of the Sacrament; for the Sacrament properly and directly is nothing elſe but *verbum viſible*, a token or ſeal, to confirm the promiſe to the Faith of men. Conſequentially and indirectly there is implied a promiſe on mans part of all obedience to God as the way and means to obtain what was promiſed, and exhibited, in the Sacraments, even as the acceptance of the end doth infer a conſent to the uſe of the means neceſſary to that end. He that doth truly truſt in the promiſe of eternal life, doth therein implicitly conſent to uſe the means to obtain it; but this is no condition of the promiſe, or of mans intereſt in it, but a natural conſequence and effect of believing in the promiſe.

4. Covenant in Scripture is in other caſes uſed for an abſolute promiſe or declaration of Gods mind where there can be no condition, *Gen.* 9. 11, 12, &c. A Covenant is made not to drown the world any more, and that not onely with man, but with birds, with beaſts, and with the earth it ſelf, *Jer.* 33. 25. There is mention of a Covenant with day and night, which by way of explication, is preſently called the appointing of the Ordinances of heaven and earth; ſo that a Covenant in thoſe places is nothing elſe but a Declaration of what God will do: Nor is there any reaſon why we ſhould take it otherwiſe when we ſpeak of the Covenant of Grace; for the terms whereby it is expreſſed, the Hebrew בריה, and the Greek

Greek διαθήκη do usually signifie a promise, or will, as *Junius* hath observed, and our Translators frequently so use it. The New Testament of my Blood, *Mat.* 26. 26. 1 *Cor.* 11. 15. And our Saviour is calleda *Mediator of the New Testament*, *Heb.* 9. 15. where to *v.* 21, The Apostle sheweth the New Covenant to be the Testament of Jesus Christ whch was then in force, when Christ the Testator was dead. The Covenant of Grace then is the will of God concerning the Salvation of man, wherein it is granted to him by way of promise, or Legacy.

5. Man is not capable of entring into Covenant with God till he believe and be sanctified; when men are said or required to enter into Covenant with God, to give up themselves to God, &c. and God to deal with them by way of Covenant, this supposeth Faith and a new heart, and so it is a means of the exercise and continuance of Grace and Obedience; But it is not the cause or condition of our first Justification. And as man may break this Covenant when the heart doth decline from God; and renew it again by Repentance, though he never wholly loose true Faith: So God may break his Covenant with man (as he did with *Israel* about their going into *Canaan*, *Num.* 13) by withdrawing his favour, shewing his displeasure, yea by denying them some particular blessing, both Spiritual and temporal, for their sins, and yet not take away his loving kindness and his mercy from them made over in the first promise of Grace: Thus *Israel* was the people of God, and he their God by vertue of a promise to the Fathers, before he gave them his Law, which

was

was a ſtipulation betwixt him and his people of Obedience in them to his Commands and Ordinances, and of ſpecial bleſſings from him to them in the way of their Obedience. This Covenant they might and did break, *Jer.* 31. 31. and ſo forfeited their priviledge, and brought innumerable evils upon themſelves; but the Covenant of *Abraham* they could not break, but that endures for ever. Thus *Peter*, *Acts* 2. 38, 39. Exhorteth the Jews to repent becauſe the promiſe belonged to them, and their ſeed. The Reaſons of this are,

1. *Reaſ.* Becauſe man muſt be reconciled to God before he can make a Covenant with him; for he lieth under the guilt and breach of the firſt Covenant, under ſentence of death; and therefore is not capable of making a new treaty or Covenant for his life, till he be diſcharged from that Curſe, and when he is forgiven, and taken into favour, then, and not till then, is it proper for him to promiſe new Obedience.

2. *Reaſ.* Man muſt have a new heart before he can make a Covenant with God; without grace there is no reality in mens Covenants; they promiſe that which they neither will, nor can perform; how then ſhould mans Salvation, and Gods grace, depend upon ſuch a Covenant? It is true, Covenants of Obedience are made by Churches, and particular perſons, both in publick and in ſecret, and they are exhorted to make them; but this is a piece of external diſcipline to quicken thoſe that have grace, and to hold thoſe that have it not to the performance of duties, and the

the forbearance of sins, in doing whereof God may please to change them, and give them his Spirit, and in all it supposeth that they are (at least externally) under the Covenant, or promise of Grace: So then, when man hath a new heart, new life and strength, disposing him to love and fear God, then it is proper for him to promise Obedience, and not before.

3. *Reas.* The Covenant of Grace is everlasting; So is not mans Covenant of Obedience with God, but very mutable; nor Gods Covenant with man which answereth mans promise; for so God brake his Covenant with Israel of giving them *Canaan*, even them that came out of Egypt, and with their posterity his promise of driving out the *Canaanites*, their continuing in the land, &c. Yet there is a promise that is everlasting, as with *Abraham*, and with *David*, which their sins and the sins of their seed shall not disappoint: so with all believers who are heirs of the inheritance as well as *Abraham*, and partakers of the sure mercies of *David*. This must be the promise of Grace by Faith in which we are Justified, and not that which supposeth and answereth to the promise of our Obedience.

6. *Reas.* If Jesus Christ fulfilled the Law, and purchased Heaven for men; (as all Protestants hitherto have taught) then nothing can remain but to declare this to them, to incline them to believe and accept it, and to prescribe in what way, and by what means, they shall finally come to inherit eternal life. To give a Covenant and con-

ditions whereupon they ſhall have life, and not otherwiſe, doth neceſſarily ſuppoſe that Chriſt hath not done all for us, nor purchaſed a full right to life for any, but onely made way that they may have it upon certain terms. If *Adam* had performed the Covenant made with him, there would have been no conditions of life to have been impoſed upon his poſterity, but they would have derived a natural right to happineſs from him, as now they do inherit the Curſe; the conditions of the Covenant are not to be performed by the head and members both; Chriſt therefore having performed the conditions of life, there remains nothing but a promiſe, and the Obedience of children to them that believe in him, together with means of obtaining the full poſſeſſion, which we here want.

Arg. 2. A ſecond Argument, for this opinion is from the command of believing. Thus, as under the old Covenant man was bid to do this and live, ſo under the new he is commanded to believe and live; and as death was threatned to the faileur of Obedience, ſo is it now threatned to the want of Faith. Here ſeemeth a new Law to be eſtabliſhed, *Mat.* 16. 15, 16. Go preach the Goſpel, he that believeth and is baptized ſhall be ſaved; and he that believeth not ſhall be damned, *John* 3. 36. *He that believeth on the Son hath everlaſting life, and he that believeth not ſhall not ſee life, &c.* Faith ſeemeth to be put into the room of perfect Obedience; and therefore to be as proper a condition of life as that was.

Anſw.

Answ. 1. This reason argues onely for Faith: what then becometh of all the rest of good works which are pretended to be the condition of Justification? Faith is not works, nor works Faith, neither in nature, nor in Scripture acceptation: if therefore Faith be put into the room of perfect Obedience, then works must be excluded.

2. More directly, Christs perfect Obedience is put into the room of ours to Justifie and save us, as our own should have done; and his sufferings take away the Curse which our disobedience brought upon us.

3. Faith is the means whereby the Obedience and death of Christ is applied to us, not by a physical, but moral application, giving us a right to all the benefits of them, God having promised Salvation upon the account of his Sons satisfaction to all that come to him, believe in him, and the like. Faith is a coming, believing, trusting in this promise of God, and so in the Righteousness of Christ exhibited in that promise, and thereby it is applied to us.

4. Therefore Faith is not properly put into the room of perfect Obedience, nor doth it what perfect Obedience was to do; for as that was to be our Righteousness, Faith is to apprehend the Righteousness of God, *Phil.* 3. 9. Another Righteousness distinct from our own: yet as it succeedeth, or cometh after the condition of perfect Obedience as the means of eternal Life, it may improperly be said to come into the room of it, though it doth not the office of Obedience.

5. True it is, that believing is Obedience to

the command of believing, *i.e.* it is the act or thing commanded, but it Justifies not as it is Obedience to the command, but as it trusteth in the promise of pardon through Jesus Christ. A Physitian bids his patient to trust himself with him, and he will cure him; the Patient by trusting in him doth what is required; yet this is not the condition of his Cure, but the means of accepting and using the Physitians care and kindness. We bid a poor man hold forth his hand, and we will give him an alms; his holding out the hand is a means to receive the alms, and so required by us, not a condition of our giving it, though in so doing he do what we bid him. Faith being nothing else but trusting in mercy and free grace, with an acknowledgement of guilt and misery, is of all things most unfit to be a cause, or condition of pardon, being no service to God, nor bringing any proper tribute of honour to him but what is founded upon his own meer good pleasure to forgive, and so that he is pleased in condescention to account it honour, and to take it kindly when men hope in his mercy, *Psal.* 147. 11.

Object. But Faith is commanded.

Answer. It is commanded as the natural and onely means of saving a sinner who hath no Righteousness of his own, there being but these two ways by which man can be saved, either by fulfilling the Law of God, or in case of sin, by flying unto and trusting in the mercy of God.

This later Faith doth, and no other Grace but Faith. The stress of the Argument lieth here, that the

the command of faith is a new positive command, and therefore Obedience to it should justifie as Obedience to a command; But the Antecedent is not true absolutely: The command of trusting in God is a natural and perpetual command, yea to trust in him for deliverance out of any misery or danger is founded upon the Law of nature; so to trust in him for deliverance from the Curse, and for the gift of eternal life when it is revealed and promised, is also founded upon the law of nature, which teacheth us to trust in Gods All-sufficiency and Faithfulness for all things that we want, and he promiseth; so that the promise of life by mercy and grace is new and Evangelical; but the command of believing in it, is not properly new and positive, but a natural command extended to a new promise: even as in other laws of nature, a general Law written at first in the heart is a foundation for extending it to any particulars hereafter to be revealed. For instance, The Law of Marriage given to *Adam* forbiddeth Polygamy, Adultery, and such like sins, though then there was neither opportunity, nor possibility of them: And the command of loving and worshiping God did oblige him to the observance of any institutions of worship that God should hereafter be pleased to give him, though then not revealed. Men are commanded to believe in the promise of Life by Christ from the law of love and gratitude to God, which obligeth them to accept of his kindness; from the Law of self-preservation, it being the onely way left by which they should be saved; from the Law of gratitude to Christ which requireth them to accept of his love; And

from the general drift of the moral-law which requireth all love and obedience to God, and that when men have sinned, they should endeavour to sin no more, faith being the onely means of returning to God, stopping the course of sin, and filling the heart with love and new obedience: yet though we grant the command of believing in Christ as a Saviour is immediately and directly a new positive command, it will not follow that therefore we must be Justified by Faith as an act of Obedience to it, (though that act of Obedibe pleasing to God,) because there are other ends of Obedience besides that of Justifying a man, as is evident in the Obedience of the Saints in Heaven.

Object. But men are condemned for not believing; therefore they should be Justified for believing.

Answ. I confess this Argument might avail *ad hominem*, (and I know not how they can answer it.) Thus, if nothing but final unbelief damn men (as some say) then nothing but persevering Faith should save men; *quousque extenditur unum contrariorum, eousque & alterum.* But to answer directly, If unbelief alone did condemn men, (all other sin being taken away, and that meerly as it is a disobeying the command of believing as a new positive command) then it would follow, that Faith must Justifie as Obedience to that command, but nothing besides Faith; but none of these are true: Unbelief doth not condemn alone, but all other sins against the Law are imputed where Faith doth not obtain pardon. As many as are of the works of the Law are under the Curse. *Gal.* 3. 10. Unbelief refuseth the onely remedy, and

and therefore must needs cause destruction; He that hath not the Son hath not Life, 1 *Joh.* 5.12. besides, unbelief is a sin against the moral-Law, not believing the variety of, nor trusting in the promise of God. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son, 1 *John* 5. 10. It is contrary to love and thankfulness, despising the riches of the Grace of God; it is contrary to repentance; nay, implieth the greatest love of, and obstinacy in sin; it carrieth the greatest contempt of God, his Son, and Spiritual things, and sheweth that men choose their lusts and creatures, rather then God, though with the loss of their souls; and therefore it doth greatly aggravate mans sin, and hasten his condemnation: so then unbelief doth not condemn as a meer disobedience to a new command, but as it binds on all other sins, and as it refuseth pardon: So Faith likewise Justifies, not as Obedience to a new command, but as it accepteth of pardon through Christ.

CHAP. X.

An answer to more Arguments for this Opinion.

Argum. 3. IT is further Argued, we are Justified by receiving Christ upon his own terms, *viz.* to be our King, and Prophet, as well as our Priest; that we must give up our understandings to the word and teaching of Christ, and our wills to be subject to his will; that we must resolve to be ruled and governed by him, in heart and life, as well as desire to be pardoned and saved by him; hence then it follows, that a promise of all Obedience is necessary to Justifie, as well as Faith in the promise of mercy; and the practise of Obedience must follow the promise, else it is nothing worth.

Answer 1. This Argument either makes Faith to Justifie onely as any other grace or work, or else doth wholly exclude it from Justifying; for if Faith doth Justifie as a term, or condition of the Gospel in equal conjunction with Obedience to Christ as a King, and subjection or teachableness towards him, as a Prophet; then must Faith be an owning and accepting of him as a Prophet, and King, as well as Priest, and justifie as it is a piece of honour or service to him, and so Faith is no Faith, as it ought to be taken in this controversie, nor doth justifie more then any other grace.

On

On the other ſide, if Faith in Chriſt be to truſt in him for Salvation upon our performing his own terms, then it is the fulfilling of thoſe terms that doth Juſtifie, and not Faith; we are then juſtified by ſubmitting to the Law and Government of the Mediatour in all his offices, and Faith is at moſt but a Concomitant, that we truſt or expect to be ſaved by that Obedience and ſubjection. There goeth a Faith along with Obedience whereby we expect the good iſſue or reward of our Obedience; but this is no mean of obtaining the reward, unleſs it be ſecondarily, or indirectly, as it encourageth us to continue in Obedience.

2. As the Law threatneth nothing but wrath and death, ſo the ſinner, ſenſible of his guilt and obligation to the Curſe, firſt and principally ſeeketh for pardon, and the remiſſion of ſin which bindeth him over to wrath; and therefore doth principally, and in the firſt place, fly to Chriſt as a Prieſt for reconciliation with God; and by how much the more ſharp mans ſenſe of guilt is, by ſo much the leſs doth he regard any thing elſe beſides pardon, that being the proper remedy to his preſent diſtreſs: and by flying to, or truſting in Chriſt for reconciliation, he is juſtified before God, (in nature at leaſt) before he conſidereth Chriſt as a King or Prophet.

He doth not ſeparate or divide the offices of Chriſt, but conſiders them particularly according as he finds need, or uſe of them; & the Prieſt-hood is that which he hath firſt need of: afterwards, as the terrours of Conſcience abate, and hope of pardon dawneth, a man then findeth need of a

new

new heart, as well as pardon; of Sanctification, teaching, and of the holy Spirit, as well as reconciliation, that by these he may be fitted to receive the benefits of pardon, and to inherit the kindom which Justification entitles him unto: And then a man looks to Christ as a King, to subdue his heart, and to bring and keep it in obedience to himself; and a Prophet, to instruct him in the way of life, to enlighten his mind with saving knowledge; and so faith respecteth Christ as a King and Prophet, as well as a Priest, trusting in him for knowledge and all grace, as well as for pardon, God having promised his Spirit to them that seek it, *Luke* 11. 13. and a new heart and a new spirit, as well as forgiveness of sin (man being himself no more able to work grace in himself, or to be obedient to Christ as a King and Prophet, then he is to satisfie for his sins.) It is faith therefore alone that receiveth Christ as Priest, King, and Prophet; though as Christ in the order of his Offices was first a Priest, undertaking to satisfie for sin; then a Prophet, and King, to rule and guide his people to eternal life. So faith in order of nature (and oftime in some) first looketh upon him as a Priest for Reconciliation with God, then as a Prophet and King for illumination and sanctification.

3. This receiving Christ upon his own terms (as it is usually phrased) *i. e.* to be willing to be ruled as well as to be saved by him, may be taken two tways. 1. For a sincere desire of Grace and a new-heart, as well as of pardon, which desire makes a man fly to, and trust in Christ to give him

him both; and this doth justifie him; but this is nothing else but Faith, as was shewed before, 2. It may signifie a promise to accept & honour Christ as our King, Priest, & Prophet, and this in the unregenerate is but a part of Christian Discipline, to keep men in external conformity to the precepts of the Gospel, and to the use of means whereby grace may be wrought. It is not this that Justifies.

In the regenerate therefore this promise supposeth a new-heart, and the saving knowledge of Christ, else a man cannot truly accept of Christ, & give up himself to him; and so this presupposeth Justifying Faith, and follows Justification, and is nothing else but the exercise of that grace and spiritual Life which was received by Faith, whereby we express our willingness to have all that Christ hath merited for us, wrought in us, and accomplished; and do promise our diligence to the end as workers together with the grace of God. To the Argument therefore in Form I deny the Antecedent.

Man is not justified by taking Christ in all his offices by way of promise or Covenant of Obedience, or Subjection to him, but by taking (that is) believing in Christ for the proper benefits of every office. And this not always explicitly and distinctly at first, but as all are included in being reconciled to God, and taken into favour, which a sinner first sees the need of and first seeks after: The more explicit desires of Sanctification, mortification, illumination, &c. follow after. It is one question, what Justifies us before God, and purifieth the heart? which belong to Faith onely: and another, by what means

means grace cometh to a distinct work upon the soul, to a distinct explicit discovery of it self? For this is variously done: some upon their first believing are carried on in acts of faith, hope, joy, peace, and so to all Obedience. Others, after some trust in the mercy of God, are filled with great doubts and fears, and are most in the exercise of repentance, mortification, self examination, vows, Covenants, and the like; all these are but means to bring the heart to more fixedness and depth in holiness, that a Christian may walk more evenly with God, and have his faith more evidenced to be sincere; But what ever graces are most active and conspicuous at first in Christians, which way soever they are led to some stability in grace and hope, yet all supposeth Justifying faith as the root of all, though a Christian may not be certain he hath that faith.

Argum. 4. Good works are necessary to Salvation, without them we cannot be saved; Now that which is the cause of our Salvation, is the cause of our Justification, Justification being but a title to eternal Life: *ergo*, good works are the causes, or conditions, of Justification.

To the Major I answer, That which is the cause of Justification, is also the cause of Salvation, remotely, but not immediately. The primary, yet remote cause of Salvation is the free grace of God; So it is of Justification, but more nearly; we are Justified freely by his grace, and by grace we are saved, *Eph.* 2.8. *We have redemption through the blood of Christ, the forgiveness of sins*, Eph. 1.7. Col. 2.13.

And

And by his blood we are ſaved. Faith Juſtifies immediately, *and we are kept by the power of God through Faith unto Salvation*, 1 Pet. 1. 5. *the end of Faith is the Salvation of our ſouls*, *v.* 9. Yet the immediate cauſes of Salvation are thoſe things which do prepare and diſpoſe for the poſſeſſion of Heaven, and the ſtate of happineſs, which is Sanctification. Thus then the Argument will not hold, Thoſe things which cauſe Juſtification, do conſequently, and remotely cauſe Salvation; *Ergo*, Thoſe things which are the immediate cauſe of Salvation it ſelf, muſt alſo be the cauſes of Juſtification. It is the Law of the land, and the Fathers love, that entitles an heir to the inheritance, conſequently theſe are the prime, but remote cauſes of his actual enjoying the inheritance when he comes to age, but the immediate cauſes of his poſſeſſion are his being of full age, and being of capacity to uſe it, Theſe giving *jus in re*, the other *jus ad rem*; doth it therefore follow, that the full age and capacity of the heir are cauſes, or antecedent conditions of his title to the eſtate?

To the Minor, That good works are neceſſary to Salvation, I diſtinguiſh, they are not neceſſary abſolutely; The Thief upon the Croſs was ſaved without them; and elect Infants (dying ſo) are ſaved without ſo much as the purpoſe or knowledge of them; and what hindereth, but that ſo ſoon as a man believeth, and is reconciled to God, God may take him to Heaven, and put him into the Spiritual imployment of that State, without even ſo much as acquainting him with the graces or works, that are neceſſary in this life? But good works are neceſſary *ex Hypotheſi*, ſuppo-

ſuppoſing that it pleaſeth God to have a juſtified perſon to live at any time in this world; And they are ſo upon a double account. 1. As the fruits of Faith, and exerciſe of Grace, ſuitable to his preſent ſtate; for as natural and rational life is given for uſe and exercile, and that exercile is neceſſary, or elſe that life would be given in vain: So Spiritual life is given for Spiritual ends and ſervice, and therefore whileſt men live here, it muſt be exerciſed in Spiritual Works ſuited to this life; if God have appointed that a man ſhall not come to Heaven till he hath ſerved him a certain time in this world, and given him grace to that purpoſe; it is neceſſary he ſhould ſo employ it, elſe it would be given in vain. 2. Good works are neceſſary *Diſpoſitive*, to prepare and fit men for Heaven; ſome immediately, as the ſanctification of the heart, love to God, and Spiritual things, &c. ſome mediately, as the uſe of the means of grace, thoſe exerciſes whereby ſin is purged out, that grace may grow; And all thoſe graces and exerciſes which are peculiar to this preſent ſtate, as contentment, patience, ſelf-denial; and the duties of all the relations of this life; Theſe exerciſe our obedience, ſubjection and love to God, and ſo ſecondarily fit us for Heaven, though there will be no uſe of them there. Thus then, it followeth not, good works are neceſſary in caſe a man live any time, as the fruit of Faith, and Regeneration, and as preparative exerciſes for Heaven; *Ergo*, They juſtifie, or give a man a title to Heaven. Nay, they ſuppoſe a title. Now as for thoſe terms, good works are the *cauſes* or *conditions* of Salvation, though *Bernard*'s ſaying

is

is common. *Sunt via regni, non causa regnandi*, yet I know it is usual with our Divines to call them *conditions* of life: D. *Preston* (on *Eph.* 2.3.) saith though Justification hath no Antecedent conditions, yet it hath conditions that follow it. D. *Abbot* saith *Promissiones mediorum sunt absolutæ, promissiones autem finis conditionatæ*: The promises of grace are absolute, but the promises of Heaven are conditional. *Ames* gives a distinction which might fairly end all his controversie, *Promissiones cum conditone obedientiæ ut causæ juris quod habemus ad rem promissam, sunt propriæ legis: sed promissiones cum conditione obedientiæ, ut adjuncti, aut effecti rei promissæ, vel donationis ejus, locum suum habent in benignissimo gratiæ regno ubi meritis nostris nullus habetur locus.* To require conditions, as the causes of our right to life is proper to the Law: but to require them as concomitants, or effects, of what God hath promised, and the actual bestowing of it, is agreeable to the most mild Kingdom of grace, where there is no place for mans merits. *Melancton*, according to the language of the Fathers and his own times, calls good works merits, not of eternal life, which is given onely to justifying Faith, but of temporal blessings, there being some proportion betwixt the several duties of the Godly, and the dispensation of Gods mercy in this life; yet no more is meant by these expressions then that the Justified must live in a course of Obedience & holiness as the way to Glory, and the good works of the godly may be with some propriety called conditions, because there is some proportion betwixt them and blessings promised, both in this life, and hereafter; and because

Bellar. enervat. p. 741.

loc. com. up.

cause they, by the grace of God, are able to obey in some measure, which the unsanctified are not: I will not contend about words, yet because the term of condition doth properly imply a full power in man to fulfill it, if he will take pains, and especially because it seemeth to make God to depend upon man in the performance of his own purposes and promises, I should choose rather to say, good works and obedience are the way and order in which onely God giveth more grace, and glory, and every good thing, *Psal.* 84. 11. Then to say, they are the conditions of Salvation.

Object. 1. But it's argued men are condemned for bad works; therefore they may be Justified by their good works.

Answ. So they might if their good works were absolutely perfect without sin: any one sin can condemn a man being a breach of the perfect Law of God; but no obedience short of perfect and absolute can Justifie him, the Law requiring and accepting no less; so that it remaineth that there is no way for man that is guilty of any sin to be justified and saved, and by the grace of God in Christ forgiving sin to them that believe in him.

Argum. 5. Many Scriptures are brought which seem to ascribe Justification to good works, we shall consider some of the chief, an Answer to which will clear the rest.

First, that *Ezek.* 33. 13. unto 20. and almost the same words, *Chap.* 18. 22. to 30. Whence it

is argued, Pardon and Salvation are promiſed to continuance in Righteouſneſs or Obedience, and if the righteous forſake his Righteouſneſs then it ſhall not profit him, he ſhall die in his ſins: Therefore mans own Righteouſneſs or Obedience doth Juſtifie, and upon it his Salvation doth depend.

Anſw. It is manifeſt from the context in both places, *Cap.* 18. 25,26. *Cap.* 33: 10. 20. That the occaſion of theſe words was the peoples diſpair under Gods Judgements that they thought that they muſt now pine away in their ſins, and there was no place for Repentance, where they accuſe God of partiality that his ways were not equal, that is, that he ſpared and favoured the Righteous though guilty of many ſins, and that he would not accept the repenting ſinner becauſe he had been wicked, as if he were glad of the occaſion to deſtroy him. From this accuſation the Lord clears himſelf two ways. 1. By a Proteſtation, *Cap.* 18.22.*cap.* 33. 11. *That he hath no pleaſure in the death of a ſinner, but had rather he would turn and live.* 2. By declaring his impartiality to all men, that any ſinner turning and continuing Obedient, ſhould be ſaved, and that no man forſaking his Obedience ſhould eſcape his wrath, whatever he had been before.

Now all this proveth a neceſſary connexion betwixt perſeverance in holineſs and actual Salvation, *viz.* that he that repenteth and continueth in obedience to the end ſhall come to Heaven; and that he that doth fall back to a courſe of ſin ſhall periſh. But doth it hence follow, that mans right and title to the pardon of ſin, and the promiſe of eternal life dependeth upon perſeverance

in holineſs? It is true he onely ſhall come to Heaven that lives a life of holineſs here, if he have time for it; but that no man is juſtified, accepted, and made an heir of eternal life, but he that perſevereth in holineſs, is untrue upon many accounts, as was ſhewed before, Beſides, theſe places do immediately ſpeak of a temporal Salvation from the fury of the Babylonians, and threaten temporal death to their perſons and ſtate in caſe of Diſobedience: Though Spiritual life and death are alſo, but ſecondarily, intended: Therefore they are not oppoſite to the buſineſs of Juſtification; for a general reformation of the Jews would have obtained the life here promiſed, and have prevented the death threatned, wherein Hypocrites would have had their ſhare as well as the Godly.

p. 109. ad minorem.

The ſecond place is, *Mat.* 19. 16, &c. The young man with ſome expreſſion of affection and conſcience asketh our Saviour, what good thing he muſt do to inherit eternal life; Our Lord anſwers, keep the Commandments; if thou wilt enter into life, ſell all and follow me: Whence is inferr'd, that our own Obedience is neceſſary to our Juſtification and life.

Anſwer. *The Council of Trent* in the forecited *Seſſion*, and their Interpreter *Andradius* make uſe of this Text for this very purpoſe, ſo the *Rhemiſts* upon the place.

In this place here is not one word of Juſtification; the Queſtion is, and the Anſwer likewiſe, about entring into life, which is not the ſame with being Juſtified as hath been proved above; Nor doth our Saviour give a full Anſwer to the Queſtion,

stion, for when he biddeth him keep the Commandments, he nameth onely the second Table, and besides directs him to follow him where he should have been further instructed.

If it be said, that though few are named, yet all the Commands are implied:

I answer, with as much reason and truth Faith also is implied, and supposed as the root of all this Obedience by which a man must first be Justified, and then by Obedience following from Faith, walk in the way to life.

The plain truth is, Our Saviour gives a proper answer to the Question which is proposed (as men insensible of their sin and want of Righteousness use to ask) what good thing shall I do to inherit eternal life? He asked not how he should get pardon of sin, be reconciled to God; nor by what way and method God will save sinners; but confident of his blameless life, (all this have I done from my youth up) and yet willing to do something more for Heaven, He asketh what good thing he must do: *Meritum Somniat*, saith *Calvin* upon the place: He thinketh to obtain Heaven by some good works; and it may be expected that Christ being a new Teacher should tell him some new and extraordinary thing which he knew not before, as carnal men usually do; our Saviour therefore sendeth him to the Law, thereby shewing that God requires, or accepts, no other good works but what are commanded by his Law, and instanceth in those commands towards his Neighbour, wherein his Obedience might be most easily tried; and when in these things he did Justifie himself, he command-

eth him to ſell all, and follow him, whereby he diſcovered the hollowneſs of his heart, and put an end to his vain confidence. Now is it not uſual in Scripture to anſwer directly to one Queſtion, and to omit others that may depend on it, or have connexion with it? and is it not much more uſuall to anſwer according to the intent of the Queſtioniſt? Therefore ſo our Saviour anſwereth the Lawyer, *Luk.* 10. 25. that ask'd onely concerning the works that God required to Salvation, that they were contained in the Commandments: they were both ſenſible of their need of pardon, and therefore he ſaid nothing of that. Yet the Apoſtle, *Acts* 16. 30, 31. When the Jaylor asked this ſame Queſtion, *What he ſhould do to be ſaved?* with the ſenſe of his ſin and miſery, reſolveth it otherwiſe, ſuitable to his caſe and meaning; believe in the Lord Jeſus and thou ſhalt be ſaved. If one ſhould come to any Miniſter and ask him this general Queſtion, what he ſhould do to get to Heaven, would it not be proper and ſufficient to anſwer, you muſt fear God, & keep his Commandments; and yet this, without more partieular direction, would not ſhew him the way to Heaven. The Argument then muſt be thus formed: Our Saviour being asked by one ignorant of Gods Righteouſneſs, and his own ſin, what good thing he ſhould do that he might be ſaved, Anſwers barely to that Queſtion, that he muſt keep the Commandments, and follow him: *Ergo*, Works Juſtifie as well as Faith; the conſequence of this is none at all. Like to this is that *Luk.* 10. 25, 28. Where the Lawyer having recited the ſum of the Moral Law, Our Saviour an-

anſwereth him, *this do and thou ſhalt live*, whereby life ſeems to be aſcribed to doing or fulfilling the law. I Anſwer, If an Argument were formed from this text fairly and conſequently to our purpoſe, it muſt be after this manner: All that to which eternal life is promiſed doth Juſtifie. But to the fulfilling of the Moral Law, and to that onely, life is promiſed in this place, *Ergo*, By the fulfilling of the Moral-Law, onely man muſt be Juſtified. Nothing is here recited but the Moral Law, and it is affirm'd that by doing it life ſhall be given, even as *Moſes* deſcribeth the Righteouſneſs of the Law, *He that doth them ſhall live in them*, *Rom.* 10. 5. and which ſeems to ſtrengthen it, when a Cavil is raiſed, who is our Neighbor, *v.* 29, &c. it is fairly explained, and then the command renewed, *go and do likewiſe*, *v*, 37. which implies alſo the repetition of, *and thou ſhalt live*: The Major is apparently falſe; for life is promiſed as the end and reward of Obedience; Godlineſs hath the promiſe of this life, and that which is to come; So is not Reconciliation and Juſtification. The Minor, that obedience to the Moral-Law alone doth Juſtifie, neither Papiſt, nor Socinian, much leſs any profeſt Proteſtant will own, and yet this is the natural conſequence of the Text if it be meant of Juſtification. But it is apparent that the anſwer of our Saviour is onely ſuited to the Queſtion prepoſed, and that was not concerning Juſtification, but concerning the way to life, which our Saviour ſhews is no other then what is preſcribed in the Moral-Law. The Lawyer ask'd this Queſtion tempting him, expecting that he would ſome way

derogate from the Law; Our Lord therefore plainly sheweth that he requireth no other duty of us in order to happiness, then what the Law had before prescribed: *Calvin in locum, Concilium Christi fuit calumniam diluere, quâ sciebat apud Rudes & Indoctos se gravari, quasi Legem quatenus perpetua erat Justitiæ regula, everterat:* Here then is nothing for Justification by works.

I am not ignorant that the usual answer to these Scriptures is, that our Saviour, sending men to the Law for Salvation, intended onely to convince them of their inability to perform it, minding them of the Covenant of Works, *i.e.* When he had said *do this and live*, he meant, if thou couldest fulfill this Law thou shouldst live by it. But I humbly conceive it more agreeable to the Text to say, that our Saviour only gave an answer to the Question about the way to life as proposed generally and imperfectly, not descending to the particular Doctrines of pardon and Justification.

A third place much urged is, *Mat.* 25. 34, 35, &c. Where the form of the last Judgement is set forth, and the Righteous are called to take possession of Heaven for their Obedience. *Come ye blessed of my Father inherit the Kingdom, &c. for I was hungry and you gave me meat, thirsty, and ye gave me drink, &c.*

Answer. I suppose no Divine thinketh that these very words will be used at the great day, but that they give us some general resemblance of that days procedure: The scope then and main end of them must be considered, which onely is the ground of an Argument, not the form or circumstances of them. Now the drift of these words, (as

of

of the three foregoing parables, *viz.* Of the Steward, of the ten Virgins, and of the Servants with their Talents) is to excite Christians to watchfulness and diligence in expectation of the certain coming of Christ in a time uncertain to them, which is variously observed and improved by the Godly themselves; Now this is added at last for further quickning, that Christ will publickly own his Servants, their love and obedience to him, before the whole world: And publickly declare the contempt and disobedience of the ungodly to their confusion and condemnation; Hence then it will not follow, Christ provoketh his Servants to diligence and watchfulness by telling them that when he cometh to receive them to Heaven, he will publickly honour them, and declare their love and service to him before the world: *Ergo*, Their love and service doth Justifie them before God, and God gives Heaven to them for their good works, as the proper condition to which it was promised.

But it is argued,

1. That they are bid to inherit the Kingdom *For*, or *because* they had expres'd such love to Christ; *For I was an hungry, &c.* Their love then seems to be the cause of their inheritance, As if he had said, you have fulfilled those conditions whereupon I promised pardon and Heaven, and therefore come and possess it.

The word *For*, assigns a reason of a thing affirmed, but not always the Cause: *Consequentiam denotat, sed non causam*, saith *Calvin in loc*: We say the Spring is come, for the Trees bud: but this is the effect, and not the cause of the Spring. *Answ.*

God saith to *Noah*, *Gen.* 7. 1. *Come thou, and thy house into the Ark, for thee have I seen Righteous in this generation.* God giveth a reason why he shewed this favour to *Noah*, yet his Righteousness was no cause of this favour, nor any condition whereupon such a deliverance was ever promised, *viz.* That if he were Righteous, He and his house, good and bad should be preserved from the flood. Likewise of *Abraham*, *Gen.* 18. 17, 18, 19. God gives this reason why he would discover his purpose against *Sodom* to *Abraham*, *For*, I know him, that he will command his children after him, and they shall keep the way of the Lord, &c. Was this good disposition of *Abraham* a cause why God would reveal his secrets to him? is there any such promise of which this should be the condition, That all that take care to educate their families religiously shall know Gods secret purposes? Nay here is another more proper cause given, *v.* 17. Shall I hide from *Abraham* the thing that I do, seeing he shall become a great Nation, & all Nations shall be blest in him? where the cause is shewen why God would shew him this lesser favour, even his own grace, which had intended and promised greater things for him then this: So here Christ tells his sheep they were the blessed, or beloved, of his Father, for whom Heaven was designed when it was first created, and they had likewise shewed love to him and his members, *therefore* they shall come and take possession of it. It is a reason shewing some fitness in the persons to receive such a blessing; but not the cause of their right and title to it. Besides, it is confessed that good works are the way to Heaven

dispo-

disposing and fitting men for it, and that Heaven is the Crown and reward of Obedience freely promised and given for the merits of Christ; yet it is proposed as a reward to encourage Gods children to obedience when they are Justified.

Good works then are a reason and immediate cause of actual entrance into Heaven; but it follows not that they are any cause of Justification, or the first right to Heaven, but do presuppose it.

2. It is argued, they are called the Righteous, *v.* 44. whence should this be, but because they have fulfilled the Righteousness of the Gospel which gives them title to Heaven?

Answ. They are called the Righteous in opposition to the wicked, and therefore from inherent Righteousness, or inchoate holiness; Righteous from working Righteously: *Ergo*, The Righteousness is the cause or condition why they are Justified and saved: this follows not: Their Righteousness (as before) is the immediate cause why they, and not the wicked, are actually saved, and brought to Heaven; Holiness fitteth for it and hath a promise of it; but it is no cause wherefore their sins were forgiven, and with that forgiveness, Heaven promised at the first.

3. It is argued, This is a Judicial procedure wherein things are determined according to the Law of God, and therefore as Hell is assigned to the wicked for their breach of the Evangelical Law; so Heaven is given to the Righteous for their observation of it. To which purpose those Scriptures are cited which speak of man's being

ing

ing Judged and rewarded according to his works.

Answ. Yet the grace of Justification, and the forgiveness of sin, are presupposed in the Godly before any of their works, can be accepted in Judgement: It is not said your sins shall be pardoned, your infirmities not laid to your charge, you shall be the children of God, and heirs of his Kingdom, *for, I was an hungred and ye gave me meat, &c.* But inherit, or enter into the Kingdom. Here is mention onely of the good works which are the fruits of Justifying Faith, but what became of the bad works, especially those before conversion? It might also have been said to the Righteous, you loved me of late, but sometime you hated me, you owned my people, but formerly you despised them: If the proceeding were so exactly judicial as to award men eternal life for their works only, the bad ought to be mentioned as well as the good, and some reason shewed why they were passed by. It is manifest therefore, that when the Righteous are judged according to their works, that Faith and Justification are presupposed, and their works are produced as the fruits of Faith, and the exercise of their Obedience as preparative to the actual possession of Heaven, and a kind of conditions to which the Father promised Heaven to his children. Secondly, that these words are not a full representation of the proceedings at the day of Judgement, nor the proceedings themselves so legally and formally judicial as mans Judicature is, is manifest many ways. The greatest part both of righteous and wicked will have received their sentence and be disposed

of

of in their eternal ſtate before that day; There will be many Righteous to whom theſe words cannot be ſaid, *I was an hungry and ye fed me, &c. viz.* They that die in Infancy, or ſoon after Converſion. And there are many of the wicked to whom it cannot be ſaid, *you ſaw me an hungry and fed me not, &c. viz.* The Heathen that never received the Goſpel. Here is no mention of the good works of the wicked which in ſome men are very conſiderable; Nor of the bad works and falls of the Righteous; Here is no examining of witneſſes, producing of proofs, formal arraignment and trial of Perſons; I ſay none of theſe are intimated in the Text, But at the firſt ſitting of this great Court, the Righteous are placed at the right hand of Chriſt, which was a token of abſolution among the Jews; and the wicked at the left, which was alſo a mark of condemnation; and the Apoſtle more fully ſets it out, 1 *Theſ.* 4. 14, &c. 1 *Cor.* 15. That Chriſt ſhall bring with him thoſe Saints that are already in Heaven at his coming; then at the voice of the Archangel, the dead in Chriſt ſhall riſe firſt, then both ſhall be changed, and caught up to meet the Lord in the air; Thus they ſhall be aſſociated to the Judge himſelf, and joyn with him in Judging the world; Here then is no formal legal Judicature, but a Declaration of the will of God diſpoſing of the good and bad for eternity, with the reaſon, from the perſons, to ſhew the equity and juſtice of his proceeding, and alſo the faithfulneſs of his promiſe wherein the Godly truſted.

God proceedeth according to Juſtice in giving eternal life, 2 *Tim.* 4. 8. There is laid up for me *Object.*

me a Crown of Righteousnes which God the Righteous Judge shall give me at that day; and not to me onely, but unto all them also that love his appearing.

Answ. And is he not also just in dealing with his servants according to their Faith, to do for them according as they have believed and trusted in him? doth not this become the goodnes and faithfulnes of God, having given them his promise to trust in?

If we confes our sins, he is faithfull, and just, to forgive us our sins, 1 *John* 1. 9. In rewarding the righteous God judgeth according to Justice, in opposition to the Judgement of the wicked, who censure and condemn them of wickednes and Hypocrisie; and also according to his own Law, accepting of their works as far as they are agreeable to it; But it is not strict and exact Justice, for then no man should be saved, *Psal.* 143. 2. But as the Law is a rule of Obedience to believers, and not a Covenant of life; So Divine Justice acknowledgeth, and rewardeth what is agreeable to that rule, but not as proper debt as to a Covenant of works. Mercy and forgivenes are the foundation of this remunerative Justice, *Psal.* 62. 12. *Also unto thee, O Lord, belongeth mercy, for thou rendereſt to every man according to his work.*

Object. But Heaven is a recompense of reward, a Crown of Righteousnes.

Answ. It is also a free gift, and that in opposition to death's being the wages of sin, *Rom.* 6. 23. *The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*; it is not therefore

fore a reward, a proper debt of ſtrict Juſtice, but a reward of Grace. God, having firſt Juſtified them that believe, and promiſed his Kingdom, and appointed Obedience as the way to it, and ſome particular ſervices to be done in this world, which there ſhould be no place for hereafter, is at laſt pleaſed to ackowledge the weak ſervices of his children, and actually to beſtow heaven upon the finiſhing of their work here, as a Paternal, gracious reward, which yet was promiſed to their firſt Faith, and of which they were heirs by the priviledge of Adoption; There will be alſo ſome proportion betwixt the meaſure of grace and ſervice here, and glory hereafter, and therefore it is called a reward; yet greater Obedience comes from a greater meaſure of Grace received, and that Grace ſpringeth from Juſtification. *I laboured more abundantly then they all, yet not I, but the Grace of God that was with me*, 1 Cor. 15.10.

But ſhall not even the Godly give an account of all they have done, whether good or bad? *Object.*

Yes, ſo as the good ſhall be acknowledged and rewarded according to grace and promiſe; and the evil ſhall be rejected, yet the perſon ſaved by forgiveneſs. He that hath built hay, wood, or ſtubble, his work ſhall be burnt, and he ſhall ſuffer loſs; yet himſelf ſhall be ſaved, yet ſo as by fire, 1 *Cor.* 3. 15. *Answ.*

But here is mention onely of the works of the righteous, feeding, clothing, viſiting the Godly, &c. and to theſe Heaven is given. *Object.*

Faith is neceſſarily ſuppoſed; for theſe works are mentioned as fruits of their love to Chriſt; *inaſmuch as you did it unto them, you did it unto me:* and *Answ.*

and love ſprings from Faith; *Faith worketh by love*, *Gal.* 5. 6. and on the contrary, the wicked are condemned for not feeding, viſiting the godly, &c. not chiefly as the neglect of theſe particular duties; but as their neglect of the godly did ſhew their rejection of Chriſt himſelf. *In as much as you did it not to theſe my brethren, you did it not to me.* Chriſt ſpeaketh of the works of his ſervants as things manifeſt; Their Faith is inviſible. By theſe, he doth confute all the ſlanders of the wicked, and alſo manifeſt that he is not partial, giving Heaven meerly upon favour to perſons that are as bad as others, but that there is ſome fitneſs in thoſe perſons in their diſpoſitions and practiſe, that they have loved and obeyed him, which others have not: Beſides all this, it is confeſſed (as before) that the actual poſſeſſion of Heaven is promiſed upon, and after the Obedience of believers; and therefore their works are produced in Judgement.

And though to vulgar ears it is ſafeſt to ſay, they are judged and ſaved according to their works, they being good and not evil, for ſubſtance: Yet, I humbly conceive, in Diſputation we need not fear to ſay, They are actually ſaved *for* their works; as Heaven is promiſed in its actual fruition to their Obedience, yet this very promiſe to their Obedience is a part of that Grace which gave them the title to Heaven, together with the pardon of ſin, in their Juſtification: It therefore follows not, when the Righteous ſhall be Judged they ſhall receive heaven as a reward of their good works: *Ergo*, thoſe good works Juſtify them, and give them their title to Heaven; or that they are not Juſtifyed children of God,

and

and heirs of the kingdom by Faith, in nature Antecedently to their good works.

The term [*For*] *I was hungry*, &c. Seems to imply that works are rewarded under another Notion then as fruits of Faith, else they could not be a reason of the reward. *Object.*

God doth honour and reward the exercise and fruits of his own Grace in his children; *They that honour me I will honour*, 1 *Sam.* 2. 30. But moreover we grant that the actual fruition of Heaven is proposed to the Godly as the reward of their works and patience in this world, and therefore are mentioned as the reason of their admission into Heaven. But it is the reward of a Father that is pleased first to encourage, and then to honour his children, when all the honour belongs to himself; *Calvin* on *Mat.* 5. 46. Saith, God is pleased to call that the reward of our diligence which indeed is the fruit of Adoption. *Answ.* *Idem on Gal.* 6. 7, 8.

Sentential Justification is the onely proper Justification, as all Lawyers, and Divines confess, *viz.* When a man is pronounced Righteous by the mouth of the Judge. *Object.*

This is a strange mistake; an innocent man, if falsly accused, must be Justified by the Sentence of the Judge declaring his Innocency, because the Law it self could not do it, his Innocency being questioned notwithstanding his secret guiltlesness to the law: But an offender is usually justifyed, that is forgiven and restored to favour by some Grant, Edict or Act of pardon, and there is no more required then a mans accepting, and if he be questioned, claiming the priviledge of such Acts, The Judge doth not use formally to pronounce, or declare such a man pardoned. *Answ.*

Thus

Thus they that believe in the promise of life, are thereby Justified, as by an Act of Grace, which is declared to all the world, there needs no further Justification, nor is there any other Justification of their Persons; For, at the great day the Question is not concerning mens Faith and Right to Heaven, but concerning their outward conversation which God will clear and make manifest to men and Angels; and if any will call this a Justification of the works of the Godly, but not of their persons, I will not dispute about words.

To make it yet more manifest that no Justification by works is here intended, observe these things out of the Context, The sincere as well as Hypocrites are found slumbering and sleeping at Christs coming, *Mat.* 25. 5. An ill case to stand upon their own Justification. They are called the blessed of the Father, *v.* 34. An Hebraism (saith *Calvin*) signifying as much as *Deo dilecti & chari*, beloved of the Father, which they were before they came to Judgement; Heaven is their inheritance, κληρονομήσατε inherit the Kingdom, and therefore due to them upon the account of their Sonship, and not of works.

Also Heaven is said to be prepared for them from the foundation of the world, τὴν ἡτοιμασμένην ὑμῖν βασιλείαν, a Kingdom fitted and prepared as an house is for an inhabitant to dwell in, which refers to Gods eternal purpose towards these Righteous ones designing Heaven for them, when he made it in the beginning of the world. So that the sense is, Come you beloved of my Father, enter upon your inheritance, even the King-

Kingdom which was intended for you ever since it was made; for you have shewed love and obedience to me. Here then the prime and proper causes of Salvation are the Laws of God, Adoption, and the spring of all Election: But the works of the righteous are also alledged as qualifications fitting for, and immediate, though not principal, causes of their actual possession of Heaven. To this purpose see *Cartwright* against the *Rhemists* and *Calvin* on the place.

It is further Argued from *Rev.* 20. 14. Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter, &c. *Object.*

Here it seems keeping the Commandments giveth right to life.

But here is nothing of pardon and reconciliation, and what gives right to *them*? Obedience doth give an immediate and secondary right to Heaven, it being promised as the reward of the Obedience of children; but it gives not the fundamental and principal title to life; *That*, flows from their Justification. It is observable, that which is called by the Evangelist the reward, *Mat.* 5. 46. by another, *Luke* 6. 32, 33, 34. is three times expresst by these words, *What thank have ye?* May we not as well argue that Obedience deserves, or shall have thanks from God; as that it gives a proper right to a proper reward? These are therefore onely condescending terms and expressions of a gracious Father to encourage his children to their work in this troublesome life. To all which if we add, that Adoption gives right to Heaven and Glory, Justification onely gives right to life, *Answ.*

viz. That we ſhould be free from the Curſe, and live in Gods favour in what place and condition he pleaſeth: (for man might have been Juſtified and yet never brought to Heaven) I ſay if this be conſidered, it cuts the ſinews of all that is, or can be argued, from all thoſe Scriptures which ſpeak of giving Heaven, life, reward, &c. to the Obedience of the Saints; for all this is but Gods rewarding his children according to his abundant grace; but nothing towards their reconciliation to him.

Object. It is once more objected from the general current of the Goſpel, that our Saviour calls men to repentance, and ſound Obedience, and that is building upon a rock, *Mat.* 7. 24, 25. To do his Fathers will, to keeep the Commandments better then the Scribes and Phariſees taught, *Mat.* 5. 19, 20. &c. And that this is the main ſcope of his Doctrine.

Anſwer. It is true that our Saviour ſpake not much diſtinctly of the Doctrine of Faith and Juſtification thereby, but more of Obedience. 1. Becauſe the more fuller declaration of that great truth depended upon the knowledge of his ſufferings, Death, Reſurrection and Aſcenſion, which were yet to come, and belonged in part to his exaltation and Kingdom which was to begin after his Aſcenſion: for as the Spirit of grace and comfort was not poured out; ſo neither was the Doctrine of Grace fully diſcovered (which to do was the work of the Spirit) till Jeſus was glorified, *John* 7. 38, 39. So that it belonged to humiliation of Chriſt that both his Godhead and Doctrine ſhould be but obſcurely publiſhed, as the ſucceſs of this Do-

Doctrine in the world was also mainly reserved till he was Glorified. 2. Because he preach'd to the Jews who knew the Doctrine of pardon by the mercy of God, but were fallen under great decay of holiness, which yet was excused by the superstitious and external observations which the Pharisees taught them: There was therefore more need to preach reformation and holiness of life, and to convince men of their vain hope in their being Gods onely people, and children of the Covenant, when their works declared many of them to be children of the Devil, *Joh.* 8. 44. Besides, to preach Obedience is the way to make men sensible of their sins, and of their inability to do good, and so to make them seek pardon and grace from above: Yet for all this where our Saviour met with guilty trembling sinners, he preached to them the Doctrine of forgiveness, as to the Paralytick, *Mat.* 8. Avouching on that occasion that he had power to forgive sin. So to *Mary Magdalene*, *Luke* 7. 47. Ascribing all her love to this, that much was forgiven her.

So to the Publicans and Harlots, professing that it was his great business to call sinners to Repentance, to seek and save that which was lost; when he describeth how willingly God receives a sinner, it is wholly referred to free grace on Gods part, and mans humble flying to that Grace on his part.

In the Parable of the Prodigal, *Lu.* 15. he taught that he should be given for the life of the world, that whosoever believeth in him should not perish but have everlasting life, *John* 3. 16. And *Chap.* 6. 29. he tells them the main work that God requi-

red of men was to believe in his Son, and so sheweth the necessity and use of Faith to eternal life under the similitude of eating his flesh and drinking his blood, throughout that Chapter.

But the fuller explication of this Doctrine, together with the success in converting the world was reserued for Christs Apostles, the bondage of the Law being not to expire till he was Ascended; yet he himself first preached peace, *Acts* 10. 36. In like manner and phrases as the Prophets had before given witness concerning him, that in his name should be preached the remission of sins to all that believe in his name, *v.* 43. The answer to these Scriptures will serve to any others that may be produced to this purpose.

CHAP.

CHAP. XI.

Jam. 2. 14. *To the end. and the Objections from thence Answered.*

THere is one most specious place yet behind, which all that handle this question both formerly, and of late do think maketh most for their purpose, and therefore we must not omit the consideration of it; and it is that of the Apostle *James, Chap.* 2.14. to the end: what doth it profit my brethren, though a man say he hath Faith and have not Works, can Faith save him? &c. Which before we distinctly handle, let us premise the right state of the question to prevent repetitions: it is therefore granted,

1. That good works do evidence the truth of Justifying Faith, and so are said to Justify Faith, and to justify the believer before men, and in his own Conscience, being a testimony that his Faith is unfeigned.

2. That good works of each kind do shew the truth of that principle of Grace from whence they proceed, as works of Charity shew that a man is truly charitable, so likewise do the Acts of Faith, as trusting in God amidst discouragements on the ground of his promise, shew the truth of Faith; and all good works together do shew the sincerity of the person from whom they proceed that he is a good man: Thus works Justifie a man both to

himself, and others, and before God also, *Gen.* 22. 12. Now I know that thou feareſt God, &c. As he is pleaſed to take notice of them, and to produce them to evidence their ſincerity as the effect doth the cauſe.

3. That at Judgement the good works of the Godly ſhall in ſome ſort (for the manner we know not) be produced, partly to manifeſt and honour the Grace of God in them; partly to ſhew that God proceedeth with equity in giving Heaven to them who have believed and been obedient, and that he doth not give it meerly arbitrarily, and without reaſon; and therefore the Godly may be ſaid to be judged according to their works, and their works to be rewarded and crowned. Theſe things being granted by all, the Queſtion then is, whether the Apoſtle in this Text doth further aſſert that a man is Juſtified from his ſins, made partaker of Chriſt his Righteouſneſs, and an heir of eternal life by his good works, as well as by his Faith? or whether a man be not Juſtified, that is pardoned and accepted to eternal life, through the Righteouſneſs of Chriſt onely, by believing, or unfeigned truſting in it according to the promiſe, and then this Faith puts him upon Obedience as the way and means to come to Heaven. This premiſed, let us conſider the Text.

Qu. 1. Then we muſt enquire what Faith that is the Apoſtle ſpeaks of?

Anſwer. It is the ſame which *v.* 1. He chargeth not to have with reſpect of perſons: For, cloſing that diſcourſe, *v.* 13. with theſe words, *he ſhall have Judgement without mercy that hath ſhewed no mercy, &c.* which he meaneth of ſlighting and diſre-

ſpecting

ſpecting poor Chriſtians, he preſently ſubjoyneth as it were preventing an excuſe, *v.* 14. what doth it profit if a man hath Faith and hath not Works? Again, the Faith here ſpoken of is ſuch as a man that hath no good Works may profeſs to have, *v.* 14. It is ſuch as is the mercy and charity of thoſe who ſeeing their brethren hungry and naked, wiſh them well, but relieve them not, *v.* 15. 16. It is a dead Faith, *v.* 17. that is, ineffectual, fruitleſs, as a dead man, or a dead tree; it is ſuch as is alone, καθ' ἑαυτην: that is, by it ſelf, having no fruits, as any man may eaſily ſhew the vanity of, by demanding ſome proof or evidence of it, *v.* 18. for whereas a good man ſheweth his Faith by his Works, what is that profeſſion of Faith worth that hath no works or fruit to evidence the truth of it? And it is further ſuch a Faith as the Devils have, *v.* 19. for inſtance, a belief that there is one God, an Article remote from the immediate and proper object of Faith as Juſtifying: laſtly this Faith is ſuch as a vain and empty man profeſſeth without any fruits, as *v.* 20. From all this it is evident, that the Faith here ſpoken of is nothing elſe but a general aſſent to the profeſſion of the Articles of the Chriſtian Religion, the Doctrine of Faith; Not that affiance or truſt in the mercy of God in Chriſt for Salvation, which is Juſtifying Faith, and *that* alſo, a ſhallow and ſlight belief without good fruits. which argueth it not to be true, that is, effectual and lively, but onely ſuch as men ſay they have when there is no ſign of it, even as *Tit.* 1. 15, 16. They who profeſs they know God are ſaid to be unbelieving, becauſe in Works they deny him. S. *James*

therefore in this place teaching that the profession of Christianity without practise cannot save a man, saith no more then S. *Paul*, *Rom.* 2. 17. to the end, that the profession of the Law and Religion as it was under the Jewish state, would not make a man a Jew in Gods account when his practice was contrary, and gave occasion to the Heathens to blaspheme the name of God: what then?

A profession of Christianity without the practise will not save a man; *Ergo*, effectual sound Faith in the promises through Christ doth not justifie: This is no consequence. To this purpose speaks *Calvin* on the place, *v.* 20. *Neque hic disceptatio est de Justificationis causâ, sed tantum quid valeat, & quo loco habenda sit fidei professio sine operibus.*

Qu. 2. In the next place we are to enquire what is here meant by Justifying: for the Apostle saith that *Abraham* and *Rahab* were Justified by Works, and that a man is Justified by Works, and not by Faith onely, *v.* 24.

Answ. Surely such as is the Faith here spoken of, such must the Justification be; Now the Faith, is the profession of the Christian Religion; and Justification then must mean a manifestation of the sincerity of that Faith and profession by good Works as the fruit of it. So that the Apostles sense is, not Faith in the Notion, nor in the profession of it alone, makes a true Christian, but Obedience springing from, and joyned with Faith; even as *Abraham* was proved to be a godly man, and that his Faith in the promise was sound, in that he could offer his Son upon Gods command in strength of that Faith, *Heb.* 11. 17, 18. By Faith

Abraham

Abraham when he was tried, offered up *Isaac*, and he that had received the promises, offered up his onely begotten Son, *&c.* And not onely *Abraham* that was so great a Saint, but even *Rahab* also that had been an Harlot, she was proved to be a true convert, and a sound believer, for asmuch as when she believed, she ventured her life, and all, to preserve the spies, *Heb.* 11. 31. By Faith the Harlot *Rahab* perished not with them that believed not, when she had received the Spies with peace. So that we see Works are required to Justifie a man, *i. e.* to declare and evidence the truth of his Faith, to shew him to be a true believer, and not the profession of Faith onely. In the same sense with that of S. *Paul*, *Rom.* 2. 28. He is not a Jew that is one outwardly; nor is that Circumcision which is outward in the flesh; but he is a Jew that is one inwardly; and that is Circumcision which is of the heart and Spirit, and not in the Letter, &c. *i. e.* the outward profession of a Jew, and the badge of it (Circumcision) make not a sincere Jew without an heart suited to that profession: Now to evidence that this is the meaning of this place, it shall be proved from the Context, onely premising what cannot be denied, that to Justifie in Scripture doth often signifie to declare and manifest Just and Righteous: So is man said to Justifie God by acknowledging that he is Just, *Psal.* 51. 4. that thou mayst be Justified, that thou mayst be clear, *i. e.* manifested to be Just. So doth God Justifie himself when he doth evidence the Justice of his proceedings: So also *Wisdom is justified of her children*, *Mat.* 11. 19. when either they clear, or vindicate her Justice

ſtice and Righteouſneſs by ſpeaking for her, or declare it by their lives, and likeneſs to her.

For proof then,

1. Let us conſider what it is that the Apoſtle would prove when he ſaith, was not *Abraham* our Father Juſtified by Works, &c. *v.* 21. Nothing but this, that Faith without Works is dead, *v.* 20. That is, Faith which produceth not good Works, as he had ſaid before, comparing it to Charity in words onely, without effects, *v.* 17. Even ſo Faith, if it hath not Works is dead. But what means he by ſaying Faith is dead? Not that it hath no effect at all; the Devils believe and tremble; And empty Profeſſors of Faith hold Communion with the Church, and do ſome things; But he meaneth Faith which produceth not good Works is dead to that great end for which it is profeſſed, *i. e.* It is unable to ſave a man, as he had ſaid, *v.* 14. Can ſuch a Faith ſave him? which was illuſtrated by the ſimilitude, *v.* 15, 16. as good wiſhes do not profit an hungry and naked man; So neither can a profeſſion of Faith profit a fruitleſs Chriſtian to Salvation. This then being that which the Apoſtle is to prove, that a fruitleſs Faith cannot ſave a man, or is dead as to the buſineſs of Salvation, let us obſerve his Argument; Our Father *Abrham* had a right and ſaving Faith, and all ſaving Faith is like his: but *Abrahams* Faith produced good Works: *Ergo*, Faith which doth not produce good Works is dead, or not ſaving. Likewiſe *Rahab* the Harlot had a ſaving Faith, and all Faith that ſaves muſt be ſuch as hers; But her Faith brought forth good Works; *Ergo*, that which doth not is dead.

Thus

Thus the ſenſe runs clear, for the Queſtion is not what juſtifieth and reconciles us to God, but which is the true and ſaving Faith, whether that which hath no Works, or that which hath. *Calvin* on *v.* 21. *Paulus cùm fide nos Juſtificari tradit, nihil aliud ſignificat, quam nos obtinere ut juſti coram Deo cenſeamur: Jacobus enim longè alio ſpectat, nempe ut qui fidelem ſe profitetur, fidei ſuæ veritatem operibus demonſtret: Certe Jacobus hic docere non voluit, ubi quieſcere debeat ſalutis fiducia: in quo uno inſiſtit Paulus.*

2. That Works in this Text are required onely as the evidence, and fruits of true Faith appeareth by the compariſon here made, *v.* 15, 16. *viz.* as Charity in words onely profiteth not him who is in real neceſſity of food, and raiment, No nor him that uſeth it, it being no true Charity; So Faith conſiſting onely in a profeſſion of Chriſtianity, profiteth not him that hath it.

3. This is alſo evident by the way of Confutation here uſed, *v.* 18, 19. For to ſhew the vanity of ſuch a Faith, it is ſufficient to ſay, ſhew me thy Faith without thy Works: *i. e.* You profeſs Faith, but how will you evidence it? whereby ſhall it appear, ſeeing you have no good Works? whereas true believers ſhew their Faith by their Works.

4. By ſingling out that particular fact of *Abraham* in offering his Son, which is expreſsly ſaid to be a notable fruit of Faith, *Heb.* 11. 17. and alſo carries a manifeſt reference to *Gen.* 22. 12. where God gave this teſtimony, now I know that thou feareſt God ſeeing thou haſt not withheld from me thy Son, thy onely Son *Iſaac*. *Abraham* then

was

was Justified by this work in that he did manifest thereby the sincerity of his fear of God.

5. In that the Apostle produceth some few, and those onely external Works, or acts of Obedience in *Abraham*, and *Rahab*, which do evidence the power and truth of Faith by the effects of it, especially before men; whereas if Justification be by works, it must first and principally be by the internal dispositions of the soul, outward acts being required but secondarily as the exercise of those dispositions. And if this had been the Apostles mind, it had been as easie and obvious for him to say, man must be Justified by Repentance, Fear, and Love of God, and all other Graces, and their acts and fruits, as there is opportunity, and not by Faith onely.

6. The fact of *Rahab v.* 25. did indeed shew that she did believe, and fear the God of *Israel*, that her Faith was not an empty profession; but it was very unfit to be alledged as a Work that Justified her before God; for the Jews to whom Saint *James* wrote were not ignorant what great weaknesses were mixt with this action, *Josh.* 2. 4, 5, 6. That she denied the men to the Kings messengers, saying, she knew not whence they were, that they were gone out in the twilight, that they should certainly take them if they pursued quickly after them, three gross untruths against her own knowledge.

7. Lastly, the Apostle after all his Arguments doth but resume and conclude his first position, that Faith without Works is dead, *v.* 26. As the body without Spirit, or breath, is, *viz.* as a man with-

without vital operations is a dead man; ſo Faith without lively fruits is dead, cannot ſave, *quod erat probandum*; Therefore it was not his intent to prove that Works do Juſtifie, as well as a lively Faith. They that would ſee more of this Argument may conſult *Turretine* in his Accurate Diſputation *de Reconciliatione Pauli & Jacobi*, to which it is hard to add any thing material.

Let us now examine the Arguments drawn from this place to prove that we are Juſtified, *i.e.* pardoned, and accepted to life eternal by Works, as well as Faith.

Argument the firſt, from, *v.* 14. *Arg.* 1.

1. It doth not profit if a man ſay he hath Faith and no works: Faith cannot ſave him; *Ergo*, Works as well as Faith Juſtifie.

This is grounded upon that untrue propoſition, (which hath a general influence upon this Opinion, and is refuted before) *viz.* That whatſoever ſaveth, *i. e.* conduceth to Salvation, doth Juſtifie, or is a means of our reconciliation with God. And further, not to inſiſt upon the Article *ἡ πίστις* as *Beza* doth, *fides illa*, Can *that* Faith, *viz.* which is without Works, ſave a man: It is manifeſt that the Apoſtle deſigneth to ſhew the vanity of a Chriſtian Profeſſion without practiſe, and therefore ſaith, can Faith ſave? ſpeaking of Salvation as the general and ultimate end of Faith and Obedience, but not aſſigning the proper, and immediate ends, and effects, to either, as S. *Paul* doth, *Rom.* 10. 9, 10. For having firſt ſaid conjunctly, that Faith in Chriſt, and confeſſing him before men, *Anſw.*

men, is the way to Salvation, *v.* 9. He doth *v.* 10. distinctly shew the proper work of each of them.

With the heart man believes unto Righteousness, *viz.* to Justification; and with the mouth Confession is made to Salvation: professing Christ, and in like manner all Obedience are the way to perfect an actual Salvation.

Arg. 2. It is onely a working Faith, *i. e.* a Faith that produceth good Works that Justifieth; (by the confession of all men) Works then must follow Faith; to what end, if not to continue and promote Justification?

Answer. A working Faith, or a Faith apt to produce Obedience, is the onely Justifying Faith; but this Operativeness of it hath no proper influence upon Justification; it must be a working Faith for two other Reasons.

Reas. 1. *Ex Antecedente*, as it is a sincere and Divine rooted Faith, such onely can Justifie, because such onely doth truly and really embrace the promise: and so to say, a Justifying Faith, is a working faith, is no more then to say, it is a sound and rooted Faith.

Reas. 2. *Ex consequente*, it must be a working Faith because though Justification be the immediate, yet it is not the total and ultimate end of Faith; we are Justified that we may be Sanctified, and at last Glorified, and therefore Faith must be such, that having first trusted in the promise, and so obtained pardon and right to Grace and Glory, may afterwards stir us up to all Obedience as the means to obtain it: Therefore that it must be

be a working Faith that Juſtifies, proveth no concurrence of Works to Juſtification.

From the compariſon of Charity, *v.* 15,16,17. As charitable wiſhes without Alms and Relief profit not the poor, but joyned with Alms do profit; So without Works Faith doth not Juſtifie, but with Works it doth. *Arg.* 3.

This is τὸ ἐν ἀρχῇ λαμβάνειν. a begging of the Queſtion. The Apoſtle ſpeaks not of Juſtifying, but ſaving, and ſubſumeth, *v.* 17. that Faith without Works is dead and not able to ſave; and the ſimilitude lieth here; as Charity in words without Works profitteth not the poor, ſo Faith in profeſſion, which hath no Works, profiteth not unto Salvation. That which Juſtifieth, ſaveth; but every thing that ſaveth, or is a mean of Salvation, doth not Juſtifie. *Anſw.*

The Apoſtles deſign is to ſhew the vanity of mens confidence that hope to be juſtified and ſaved, onely by their Faith; but men rely upon their Faith as the condition of their Juſtification, upon which they expect mercy; Therefore when Works are ſaid to Juſtifie, and not Faith onely, it muſt mean that theſe are another part of the condition of Juſtification. *Arg.* 4.

1. The Apoſtle ſpeaks not at all directly of the habit of Faith in the mind, much leſs of that ſpecial act of it, truſting the promiſe of Salvation, but of the profeſſion of the Chriſtian Religion which is called the Faith of our Lord Jeſus Chriſt, *v.* 1. and therefore when he lays ſo great a ſtreſs upon good works, he meaneth no more then that the pro- *Anſw.*

profession without the practise of Religion availeth nothing; and a mans being justified by works, is no more then his being approved a Godly man, and a true Christian, by his works.

2. To the Argument, We deny the Minor [that men trust to their Faith as the condition of their justification] daily experience of all sorts of men sheweth that they trust to their Faith and and Works, according as it is taught by these Authors, and that is the very sense of the ignorant and careless multitude, that understand not the way to Christ and pardon, *viz.* That being Christians by profession, being baptized, going to Church, relieving the poor, wronging no man, and such other good works as they can reckon up, *for*, and *by* these they hope to be saved: but how? If you ask them, do these deserve Heaven? They will tell you, no, but because they do these things they hope God will have mercy on them in Christ, who died for them; *Ergo*, They look upon Faith and Works as the conditions of Justification. As for hoping to be saved by Faith onely, as an humble relying upon the promise in Christ, it is against the natural inclination of man till sanctified and subdued to Christ, his mind being ignorant of the Righteousness of Faith, and his heart too proud to submit to it, and his guilty conscience fearfull to trust to it, without some works of his own. As for the high flown pretences of the Antinomians, and the Familists, to faith without works subsequent, and works being prejudicial, (*perniciosa ad salutem*) they are the irrational transport of an opinion, not the natural inclination of the heart, or that which the conscience doth naturally acquiesce in.

Argu-

Argument 5. from *v.* 22.

Seest thou how Faith wrought with his Works? whence it is inferr'd, That seeing *Abraham* was said to be justified by his works, *v.* 21. and so Faith to work with his Works, That Works and Faith do justifie together, that they do co-operate to Justification, Faith beginning it, and Works continuing it.

1. If this were the sense, The words should have been inverted, Thus, seest thou how works wrought with his faith? and not how faith wrought with his works? for the proposition to be proved, *v.* 20. is that Faith without Works is dead, which is proved *ab exemplo*, *v.* 21. *Abraham*, whose faith was true, was justified by works, and then the inference is in *v.* 22. which if it meant that works help to justifie him being added to his faith, it ought to run thus, seest thou how works wrought together with his faith. *Answ.*

2. These words, ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ faith wrought with his works, plainly shew that faith exprest it self by works, or was accompanied with works; for thus the Argument runs clear, faith that hath no works following it, νεκρὰ ἐστὶν ἔργων, that is without works, is dead, or cannot save; for *Abraham* did not onely say he had faith, (as *v.* 14. if a man say he hath faith) but he had works also, as the offering his Son; thus thou seest that faith wrought with his works, *i. e.* His faith was not a barren profession, he had both faith and works.

But the stress is laid upon the compound συνήργει, faith wrought together with works, as if *Object.*

both faith, and works, had each their part, and influence.

Answ. Upon what? upon *Abrahams* Justification? That is not the thing which the Apostle would prove; But this, that Faith without Works is dead, and cannot save a man; unless to Justifie, and to save, be altogether the same thing, which was never proved. The sense then is, that faith and works wrought together to save him, and by works he was proved to be a Godly man, such as had not onely a profession of faith: Thus works have not an idle concomitance as some call it, for they have their proper influence and concurrence to our Salvation, as well as faith, though they are neither causes, nor concomitants in the matter of Justification.

Argument 6. ver. 22.

By Works was his Faith perfected, and so the Scripture was fulfilled, &c. If Works perfect Faith, then they concur with Faith to Justifie.

Answ. Hence the Papists generally argue, that Charity, or a disposition to good Works, is the form of Faith, that which maketh it a living Faith in opposition to the dead faith spoken of before, which is absurd in Philosophy, as well as unsound Divinity:

Habits are Qualities, Qualities are Accidental Forms; Now one Form hath not another Form, much less can one Form or Habit be informed, or specified, by another habit different *toto genere*, and in its own kind and place compleat and perfect, as Charity is in respect of Faith: And least of all

all can one habit be informed by the acts and intrinsecal effects of another habit, as good Works are to Faith, which if inward, are the acts, if outward, the extrinsecal effects of Charity. Besides, that is unsound Divinity to make a living, and a dead faith, the same in nature, and to differ onely in the concomitance of works, which are extrinsecal to the nature of faith: a man is not a living man because he acteth, but he acteth because he is a living man: good Works are the effects of a living Faith, not the cause that it is living.

But this opinion is now a little refined, though the same still in substance. It is said Works perfect Faith, not *in esse Fidei*, but *in esse conditionis, vel medii*: They do not make it true faith, but they help to make it effectual to Justification, faith being of it self but one part of the condition of Justification, and works the other, and both together the compleat adequate condition.

1. To pass by what is above proved, that a *Medium*, and a Condition are not all one; if this were the sense, then it is as true, Works are perfected by Faith, seeing both are partial Conditions, and Works are dead without Faith, as well as Faith without Works; but this we no where read. *Answ.*

2. Nor is it true in this sense that faith is perfected by works, for faith is a single and compleat grace of it self, as well as those other graces which immediately produce works, and each of these have their proper effects and influence, and one is not perfected by another.

And if all together should concur to justifie, this place will not prove it, for the condition is not compleat till a man comes to Judgement, till faith and works be finished: Neither *Abraham*'s faith nor works were finished when he sacrificed his son; he lived thirty or fourty years after, and therefore his faith was not yet perfected by works.

3. We must remember that faith is here taken for a general belief of the Gospel, and profession of it; It is then perfected by works, as the cause is perfected by the effect. We believe that we may act according to it, as the means is perfected by the end; practise is the end of profession, as the thing signified is extrinsecally perfected by the signs and evidences of it; works declare it to be a true faith and as a mean of Salvation, faith professed and practised saveth, for so each grace perfecteth the other, all together helping forward and working out our Salvation, and thus the sense is from *v.* 20. Faith and profession without works is dead, unable to save; *Abraham* approv'd his faith by his works, so that faith and works in him wrought together, and by works as the fruits of his faith and profession, his faith became an effectual and saving faith, but all this is nothing to Justification.

Argument 7.

In most Covenants there are more Conditions required to the continuance and perfect enjoyment of priviledges, then are to the first right to them, and entrance upon them: Thus more is re-

required for the continuance of Marriage Priviledges, then to the first contract which gives the persons right to each other. So betwixt a Prince and Subjects, the first contract gives the Subject right to protection; but continued subjection and Obedience continue that right; Therefore though faith giveth the first right to Justification, yet works do continue and perfect it.

1. The Antecedent is not true, that any more conditions are required to the continuance of any Covenant then what were expressly, or by necessary and known consequence, to be implied in the first Contract: persons are made husband and wife by a promise to perform all the duties of husband and wife to each other, and a present entry upon that performance: And so Prince and People enter into that relation by a mutual engagement to those things which they then agree on. The first agreement in these, and the like Covenants, giveth the first right, the performance of the agreement continues the right to the benefits which were to come by it; But there are no distinct Conditions of the continuance which were not contained in the first engagement that gave the first right. *Answer.*

2. To the consequence, it follows not that we begin to be Justified by one Condition, *viz.* Faith, and continue it by another, *viz.* Obedience, but the contrary, that as in other Covenants they are not continued by any new Condition distinct from the first engagement, not onely by the performance of that engagement; so we must be justifyed continuedly by the performance of that Condition, by the promise whereof we began

to be justified at first; if then we begin to be justified by faith onely, and that give us the first right to life, we must continue justified by the continuance of that faith, and not by the addition of works.

I conclude then this text, that Saint *James* speaketh not logically of the question of justification whereby we are pardoned and accepted to life, whether that be by faith alone, or by works also: but popularly of the profession of the Christian faith, and frequenting Christian Assemblies, which without suitable practise is not enough to save a man. The *Rhemists* in their notes on *ver.* 21. boldly tell us, that because many abuse Saint *Paul*'s Doctrine of Justification by faith alone, to licentiousnes, therefore the Apostles, *James*, *Peter*, *John* and *Jude*, insist much upon the concurrance of good works to Justification: It is pitty to see many Protestants taking up the same groundless fancy, without all Reverence of the Reformation: To which I will onely say, that it is so uncertain when Saint *James* wrote this Epistle, that it is not clear which was wrote first, this, or Saint *Pauls* to the Romanes; and it is yet more doubtfull whether Saint *James* saw that Epistle to the Romans before he wrote his own: but on the other side this is certain, that because the Jewish Christians adhered so much to the Law, and obscured the Doctrine of Justification by Faith, pretending the authority of Saint *James*, *Peter*, and *John*, and opposing it to Saint *Paul*'s Doctrine, Therefore Saint

Paul

Paul took the more pains to explain it, and was more vehement in urging that Doctrine, and opposing Justification by Works, without giving any place to those great Apostles as appears by his Epistle to the *Galatians*, *Chay.* 1. and *Chap.* 2.

CHAP. XII.

An answer to the fourth Argument drawn from those Scriptures that require Repentance as necessary to pardon, with a Refutation of some distinctions of these Authors.

IT is argued from those Scriptures that require Repentance as necessary to pardon, as well as Faith; (Repent and be baptized that ye may receive remission of sins, *Act.* 2. 38. *Repent and be converted that your sins may be blotted out*, *Chap.* 3. 19. and the like) that repentance is the condition of Justification as well as Faith, and so by consequence all other good Works which are the fruits of Repentance, & without which Repentance is not consummate.

Answ. To this I answer, Repentance is taken divers ways in Scripture, and so hath divers uses and ends.

1. It is sometimes taken restrictively, respecting particular sins which men live in, the forsaking whereof is necessary to pardon; but pardon in this case is also taken restrictively, for the pardon of those particular sins, not for the general pardon and Justification which puts a man into a state of reconciliation with God.

This Repentance is either in the Godly, or in the ungodly; In the godly, and so it is repentance for particular miscarriages after conversion, and

it

it is neceſſary as well as faith to prevent the fatherly diſpleaſure of God, or to remove it when it is fallen upon them: ſuch was *Davids* repentance, *Pſal.* 51. 1, 2, 3. for God diſpenſeth his mercy in this life to his children in the way and order of their Obedience; and though they are juſtified and have right to eternal life, onely by believing; yet his favour, and the fruits of it, are given out in the way of their Obedience, ſo that when they have offended beyond ordinary infirmities, Repentance as well as Faith, yea new Obedience, new watchfulneſs alſo, are neceſſary to recover his favour.

In the ungodly there is a Repentance alſo, that is a breaking off particular ſins, and reformation in external actions and duties chiefly. This alſo is neceſſary to an external and temporary pardon, *i.e.* the preventing and removing of Judgements threatned, or executed, for thoſe ſins; and the recovery of an external, temporary reconciliation in outward peace and freedom from Judgements; for, God will not remove his hand without ſome reformation in thoſe ſins which cauſed his diſpleaſure, and yet he doth delay it, or remove it often, upon external and partial reformation, when the heart is ſtill unchanged, as in the caſe of *Ahab*, and of *Iſrael* under *Joſiah*, whoſe return kept off Judgements for his time, though the Prophet tells them they returned but feignedly, *Jer.* 3. 10. Thus *Daniel* adviſed *Nebuchadnezzar*, *Dan.* 4. 27. To break off his ſins by Righteouſneſs, and mercy, as a means to lengthen out his tranquility; And thus it is uſually taken in the Prophets, *viz.* for a reformation of thoſe things

things which were then amiss amongst them, whereupon they should either be preserved from punishment, or restored out of it: yea we grant further, that external Repentance, *i. e.* a leaving off the commission of known sins, is necessary for him that seeketh after Justification, which is not to be had while a man lives in open contempt of Gods Law. Thus it is taken in *Acts* 2, and *Acts* 3, above cited: yet this may be without inward true Repentance, which is pleaded to be the condition of Justification; and therefore all such Scriptures are nothing to the purpose.

2. Sometimes Repentance is taken largely, for all the preparations to conversion, leaving off a course of sin, getting knowledge, considering ones estate, and using of all means for the good of his soul, that it may be brought home to God, and thus *John* Baptist preached that the Jews should repent, for the Kingdom of God was at hand, *i. e.* prepare themselves that they may receive the Messias: and the Pharisees are said not to have repented that they might believe, *Mat.* 21. 32. Thus Repentance is ordinarily, according to the use of means, Antecedent to Justification, not as a condition, but as a Ministerial preparation for Grace; neither doth this amount to true Repentance, and Gods Grace doth often prevent even these preparations, especially in children, therefore this reacheth not the case.

3. Repentance is taken properly for that Grace whereby the heart is turned from sin to God, somtimes required as necessary to Salvation, therefore called Repentance unto life, 2 *Cor.* 7. 10. Sometimes to pardon, but consequently,

not

not Antecedently, as a disposition that must be in a subject that is pardoned, not as the very means of obtaining pardon; and this is usual in Scripture to set down Duties, and Graces, with a necessity of them, but not the proper order and place of each Grace, with the proper effect and use it serves for, 2 *Pet.* 1. 6. Temperance and Patience are set before Godliness, and yet all necessary, without which a man is blind and cannot see a far off, and hath forgot that he was cleansed from his old sins, *v.* 9. and many such like. But that Repentance is no condition of Justification may be thus proved.

Repentance is either Legal, or Evangelical; Legal, which is wrought by the Law working wrath, is a sorrow for sin, and forsaking of it onely from the fear of Judgement, but without hope of mercy. This cannot Justifie being in it self contrary to Faith. Evangelical Repentance is that which is wrought by the Gospel, proceeding from the hope of mercy, and the love of God. This also is twofold, unrooted and transient; or rooted and permanent: That which is unrooted proceedeth from a general and light taste of the Gospel, and oftentimes vanisheth, and at the most is but some preparative or disposition to conversion; Neither can this Justifie, seeing the heart is yet unchanged, nor is Faith yet wrought: Rooted and sound Repentance supposeth faith and the person to be justified.

1. Because it proceedeth from a sound and lively hope of pardon, which is not distinct from justifying Faith.

2. It

2. It ſuppoſeth a new heart, the tree muſt be good before the fruit can be good; There muſt be a new heart and habit of Repentance, before there can be the acts of it; ſuch as the purpoſe of new Obedience which is ſaid to be Antecedent to Juſtification; Now a new heart ſuppoſeth faith, and forgiveneſs, it is promiſed to be given, becauſe God will firſt forgive all iniquity, *Heb.* 8. 11, 12. And it is faith that purifieth the heart, *Acts* 15. 9. Diſpoſing the ſoul to repentance and all obedience: A man is therefore Juſtified in order of nature before any act of Repentance.

Object. If it be ſaid, God cannot forgive ſin, till man reſolves to leave it, and ſo Repentance muſt be before forgiveneſs;

Anſw. I Anſwer, this is untrue as is evident in Infants; and as for the Adult, it is true, God cannot pardon ſin, and ſuffer men to go on in ſin; But it is ſufficient that he pardoneth, and together with forgiveneſs he giveth an heart to repent and obey; And faith it ſelf, which apprehendeth pardon, doth implicitly contain Repentance, and all other Grace, foraſmuch as unfeigned flying to, and truſting in the mercy of God for pardon and eternal life, is a turning of the heart to God and Spiritual things, and doth naturally diſpoſe the heart to uſe all the means which God hath preſcribed for the obtaining of his Kingdom. The ſame Anſwer is to be given to thoſe Scriptures which require men to forgive their enemies,

and

and promiſe thereupon that God will forgive them; And if they do not forgive, neither ſhall they be forgiven, *Mat.* 6. 14, 15. for

1. This doth at the moſt but ſhew that Chriſtians muſt be mercifull, and diſpoſed to forgive, as they expect mercy and forgiveneſs from God; but it proveth not, that a man is not forgiven, or juſtified, till he doth actually forgive all enemies, or at leaſt in purpoſe; much leſs that it is a condition of his being reconciled to God.

2. The Scripture ſuppoſeth a man to be firſt forgiven, and maketh that an Argument to encline him to forgive others, *Eph.* 4. 32. Forgive one another, even as God for Chriſts ſake forgave you: and this is the ſcope of that parable *Mat.* 18. 23, 24. &c. The ſervant is himſelf firſt forgiven; and therefore it was judged reaſonable he ſhould forgive his fellow ſervant, *v.* 32, 33.

3. But theſe Scriptures ſpeak moſt properly of external pardon, not of Juſtification to eternal life, *viz.* That they that forgive others, are meek, and mercifull, ſhall find God mercifull to them in paſſing by their failings, and dealing tenderly with them in their afflictions. So *Pſal.* 41. 1, 2, 3. He that regardeth the poor, God will deliver him out of his troubles, will keep him alive, will proſper him on the earth, will ſtrengthen him and make his bed in his ſickneſs, *Mat.* 5. 7. The mercifull ſhall obtain mercy, *Chap.* 7. 1, 2. They that judge ſhall be judged, and the ſame meaſure they mete to others ſhall be meaſured to them again. God alſo inclineth men to be kind and mercifull to thoſe who are tender hearted to others:

others: Neither is this so onely with the Godly, but with them also who are mercifull from a meer natural disposition, who have usually a temporal reward for it; and on the contrary, they that are of a churlish and a revengefull temper meet with the like dealing from man, neither can they expect compassion and tenderness from God, when they stand in need of it.

Object. It is also argued, except a man take up the cross, be willing to suffer any thing for Christ, he cannot be his Disciple, *Luke* 14. 26, 27. Therefore this also is necessary to Justification.

Answ. This consequence is grounded upon this, that whatsoever is necessary to bring a man to Heaven, to make and keep him a Christian throughout, must be some cause of his Justification, which is untrue. Christ in this place, *v.* 27, 28, &c. is acquainting the great multitude that followed him, what troubles will befall those that are his servants, and therefore adviseth them to expect *them*, and to consider before hand what they must certainly meet with in a Christian course, telling them, except a man take up his Cross, be content to forgo all things for his sake, he cannot be his Disciple, *i. e.* He cannot follow him, but will be deterred from Obedience, and sometime or other be turned out of the way, so that taking up the Cross is necessary to perseverance, and to attain eternal life in the practise of Godliness: But this supposeth a man forgiven and justified first, Nor can any man heartily, and cheer-

cheerfully reſolve to undergo any thing for Chriſt till he hath hope in him, and ſome ſenſe of mercy; and according as hope and ſenſe of Gods love is ſtronger, ſo are men more cheerfull and couragious in all ſufferings, *Rom.* 5. 3. The Apoſtle tells us that he and others did Glory in tribulations, and ſo all Chriſtians ſhould do, for he layed it down as the natural effect of his Doctrine: but what is it that cauſeth his Glorying? being Juſtified by faith, having peace with God, being received into his favour at preſent, and having a joyfull hope of Glory, *v.* 1. 2. Theſe qualifications therefore muſt be in them that are juſtified, but they do not concur to their Juſtification.

Having diſpatch'd the principal Arguments, and Texts of Scripture, that are brought to prove concurrence of works to Juſtification, We ſhall in the laſt place examine three general Diſtinctions which are uſed to defend this Doctrine, and to ſalve all Objections againſt it: All which are indeed the old Popiſh diſtinctions, but, now revived with great confidence, as if no man knew them, or at leaſt had not conſidered them before.

The firſt Diſtinction is,

1. That Faith alone doth begin, but works do continue our Juſtification: Faith giveth a firſt right to the promiſe of pardon and life; and obedience continues, and perfects it.

Thus the Papiſts teach a double Juſtification, firſt and a ſecond: The firſt they aſcribe to faith, the ſecond to Works; Faith, they ſay juſtifies *Anſwr.*

ſtifies *inchoative*, giving the beginning; Works *continuative*, continuing and encreaſing Juſtification: By the firſt a man is made *ex injuſto juſtus*, righteous of unrighteous; by the ſecond *ex juſto juſtior*, of righteous more righteous. So the *Council of Trent*, *Ut ſupra*.

But for fuller Anſwer, Faith may be conſidered three ways.

1. In the ſenſe of all our Reformers, for that ſpecial act of Faith which is a truſt in the promiſe of eternal life through Jeſus Chriſt of meer free Grace; and thus Faith obtains a full grant of pardon and life; and of all the means which muſt prepare and fit man for the full poſſeſſion of life; in this ſenſe as Faith alone obtains the grant, ſo Faith continued to the end, continues the right of Salvation, 1 *Pet.* 3, 4, 5. we are begotten to a lively hope of an inheritance reſerved in Heaven for them, who are kept by the power of God through Faith unto Salvation. Nor can Works come in as a ſecondary condition of the continuance of Juſtiſycation, and the final compleating of it, being quite of another nature from Faith, which receiving it as a free gift of meer Grace, without any thing to be performed on the part of the believer to give or increaſe his right to it; Beſides Faith looks not onely to the promiſe of pardon and life; but alſo to the promiſe of the means that conduce to life, *Eph.* 2. 8, 9, 10. By Grace are you ſaved through Faith: not of Works, leaſt any man ſhould boaſt: for we are his workmanſhip created in Chriſt Jeſus unto good Works, which God hath fore-

fore-ordained, προητοιμασεν that we ſhould walk in them. Now to make works a ſecondary condition whereupon we ſhall continue to be Juſtifyed, and at laſt Saved, (when it was promiſed in the firſt grant of pardon and Salvation, that we ſhould have grace to bring us to Heaven) is very incongruous.

2. Faith is ſometimes taken for the whole habit in its full extent, as it is an aſſent to the whole Word of God, and in ſpecial to the Goſpel, the Revelation of Life by Chriſt, and the way to it. And thus faith is nothing elſe but a belief that there is pardon, and life, through Jeſus Chriſt to be had by them that ſeek and follow after him, but this does nothing towards Juſtifycation immediately and properly; this gives no right to Life, reconciles not to God, nor changeth mans eſtate, yea the Devils have ſuch a faith; this doth onely remotely and *diſpoſitive* help to juſtify us, as belief of the promiſes of the Goſpel maketh way for our truſting in them, and applying them. *Adam* had ſuch a faith [who was to be juſtifyed by Works onely] *viz.* a belief in God's promiſe of Life upon his Obedience: if we take faith thus, as the Papiſts generally do, and commonly our Arminian Proteſtants, it doth not juſtify at all, but onely prepares and diſpoſes for Juſtifycation: and ſo the diſtinction of the firſt and ſecond Juſtifycation is a meer ſhift of words, and the whole indeed is aſcribed to works.

3. Faith is taken for a believing and obeying Christ according to the Gospel, which some expres's, a receiving of Christ as our Lord and Saviour. It is compared to the promise, or oath, of fidelity in subjects, whereby they promising fidelity, obedience, and subjection to the Prince, do thereby obtain a right to his protection, care, and all other priviledges of Subjects: Now faith thus taken is indeed not faith, but an engagement to Obedience upon belief of the promises made to it, which beliefe in the beginning of it is onely a foundation, and preparative to Obedience; and in the continuance of it, it is a part of Obedience; for it is a Moral duty required by the first Commandment to continue in believing in God, when we have once been convinced of his being, and the truth of his Word: And thus in this opinion there is a double fallacy; The first in stating the Question, That Faith is the first condition, and the beginning of Justification and works: the second, the condition of its continuation; whereas by faith here, is meant nothing but a promise of Works: this is *petitio principii*, a begging of the Question; would any deny works to continue our Justification, if the promise of works were it that began it, and first justifyed us? if the engagement to faith and obedience do first of all put us into a justifyed estate, the performance of that engagement must needs be necessary to continue it, the promise being nothing worth without it. Secondly, There is a fallacy in disputing against the contrary opinion, *viz.* [that we are not compleatly

ly juſtifyed by faith onely] where by faith we mean a reliance on Chriſt, or truſt in the promiſe of life by him: But the Opponents underſtand by faith the baptiſmal Covenant, or promiſe of obedience, which no man ſaith juſtifyeth without works: this is [*Ignoratio Elenchi*] nothing to the purpoſe. Upon the whole matter, this diſtinction is a meer Equivocation; when it is ſaid faith juſtifies primarily and principally, it is meant onely of a general aſſent, which diſpoſeth to obedience, but juſtifyeth not at all; or elſe of the promiſe of faith and obedience, which is the beginning of obedience, and not the fiducial faith Proteſtants ſpeak of. It is acknowledged expreſsly that in Adult perſons a purpoſe of ſincere obedience is Antecedent to any Juſtification, and a condition of it, and the performance of obedience continues Juſtification.

So then, *firſt* and *laſt* we are juſtifyed by the purpoſe, promiſe, and practiſe of obedience to the Goſpel; and by faith at moſt but as a foundation of obedience, and included in it, that is, not at all by faith as contradiſtinct to works, but by works onely.

The ſecond Diſtinction is,

That works being the condition of Juſtification, our Righteouſneſs derogates not from the honour of Chriſt, becauſe they are not a coordinate Righteouſneſs equal with that of Chriſt, but ſubordinate to it, and depending upon it for all their efficacy to Salvation, *i. e.* Chriſt by his

Righteouſneſs purchaſed that men ſhould be ſa-
ved upon the moderate conditions of ſincere obe-
dience to his Goſpel.

Anſw. Thus the Papiſts, though they teach the merits of good Works after ſome converſi-on, and the merit of ſufferings, that they deſerve Heaven *ex condigno* from a kind of worthineſs; yet they do utterly diſclaim any derogation from, or diminution of the honour of Chriſt and his Righteouſneſs. Nay (they ſay) they exalt it; for all the deſert and worthineſs of good Works is from Chriſt; He merited that we might merit by his ſufferings; we have the pardon of all ſins paſt when we are baptized, and the ac-ceptance of what we do, and ſuffer, to me-rit eternal Life: Change the old Schoo Term of Merit, into the New one of Condi-on, which both import the ſame thing; an the Doctrine is the ſame more directly. Ho is our Righteouſneſs ſubordinate to Chriſt Righteouſneſs? are we juſtified by Chriſt Righteouſneſs, and for his ſake, our ow Righteouſneſs accepted as the Obedience o children? This is the Old Doctrine: but thi will not ſerve; our Righteouſneſs (they ſay is ſubordinate to Chriſts in the act of juſtify ing us before God; How can this be? D we need two Righteouſneſſes to make u Righteous? Are we accepted, and juſtified firſt for Chriſts Righteouſneſs, and ſecondl for our own? this is abſurd: But they mea

no

not ſo, there is another miſtery in the thing; Chriſt fulfilled all Righteouſneſs for us, and this hath ſo ſatisfied God, that he will ſave ſinners, if they will be obedient to the new remediating-law which Chriſt gives them in the Goſpel; So that neither are their ſins forgiven immediately, or directly, for the merit of Chriſt truſted in; nor are their perſons accepted, and made heirs of Life by that Righteouſneſs: Neither formally, it being accounted theirs as wrought for them; Nor virtually properly, they being not forgiven and accepted to eternal life for what Chriſt did and ſuffered; But that for which they are immediately and properly accepted with God, and enter into a Juſtified eſtate is, their purpoſe of Goſpel Obedience, *i. e.* their own Righteouſneſs begun, and this obedience continued, is that for which they continue in the favour of God; and this Obedieoce conſummate, is, that alone which will be enquired after at the Judgement, and for which alone they ſhall be juſtifyed, abſolved, and acquitted, which (with them) is the moſt proper Act of Juſtification.

Here is therefore by this opinion no Righteouſneſs but our own, by which we are juſtified; therefore no ſubordination to Chriſt's Righteouſneſs properly, and ſo the diſtinction is vain. It is confeſſed that our Righteouſneſs could not to be accepted, if Chriſt had not died; but yet his Righteouſneſs is not imputed

ted to us, either formally in it self, nor virtually in its immediate and proper effects, that we should be justified by trusting in it; But remotely, and improperly, Christ's Righteousness is ours, in that it hath obtained so much favour of God, as to relaxe the Curse we were under by the Law of Works, and also the command of perfect Obedience as the Condition of Life; and to make a New Grant or Charter of Life upon Condition of sincere Obedience to God and the Mediatour: Thus Christ is but a remote Saviour, This Righteousness justifies not at all, onely makes way that our own may justify us; we are not washed from our sins in his bloud, but by our own Repentance and Obedience, onely his blood procured that our Obedience might be a means of our expiation; we are beholding to Christ for making way for our Justification, but we must be justified by our own selves, our Righteousness being the onely immediate and total cause of our Justification. If a Prince would undergo some pain and trouble, to procure of his Father that some condemned Traytors might be reprieved, and proved with some Conditions of life, *viz.* If they would be Loyal and Obedient all the rest of their days, then they should be set at liberty, and took into favour more and more, as their carriage deserved; This Prince might be said to save them, as he prevented their death, and procured for them new Terms of Life, but he can-

cannot be said to Justify them: They would be beholding greatly to the Prince, but as greatly also to their own selves, for it is their own behaviour by which they stand, or fall: and whether this doth not derogate from the honour of Christ, let the Godly judge.

CHAP. XIII.

The Distinction betwixt the works of the Law, and Gospel, examined. That S. Paul *in the Epistle to the* Romans *excludeth all works from justifying.*

THe third Distinction much used to maintain this Doctrine is, betwixt the works of the Law, and of the Gospel; that we are not justified by the works of the Law, as S. *Paul* often affirmeth; but by the works of the Gospel; and that these are not excluded by his Doctrine.

Answ. Because this mainly concerneth the Epistle to the *Romans*, we shall therefore examine this Distinction by the scope of that Epistle, in the eleven first Chapters, whereof the first do [κατασκευαστικῶς] lay down, and prove, the Doctrine of Justification by Faith, without works: And the six ensuing do ἀνασκευαστικῶς vindicate it from the Objections usually made again it.

The Question therefore is, what is meant by the Law, which is opposed here to the Gospel in the matter of Justification? And in this our Adversaries are not agreed: (enough to render the Distinction suspicious.)

1. Some

1. Some Papists, and *Socinians*, generally understand it of the Ceremonial aud Judicial Law which was peculiar to the Jews: So the Apostles sense must be, we are Justified by Faith, *i. e.* by Obedience to the Gospel, for *idem est Christo credere, atque illi obedire* saith *Socinus*, (believing is Obeying) and not by the observation of the Mosaical Institutions; but I would ask, if Justification by these positive Laws be all that is here excluded, when was it excluded? Before they were abrogated? or since? If before, what reason is there that Obedience to positive Institutions should not be part of the condition of Justification to Jews and Proselites, as well as Obedience to the Gospel Institutions is to Christians? The Sacraments, Church-Government, and Discipline, are positive things; yet our Obedience to them is part of our Gospel Obedience, and must help to Justify us; where then is the difference? even these are shadows, and fitted onely to the present state of the Church, as well as the Jewish were: but if the works of this Law cannot Justify, onely, since it was abbrogated; then the Apostle might have spared his long Disputation, and have briefly said, you cannot be Justifyed by the works of the Law, because since Christs death, *that* is of no force; yet this he doth not touch in all this Epistle. But he argueth from mens being all sinners, and guilty before God, instancing first in the sins of the Gentiles from *Chap.* 1. 18. to *Chap.* 2. 17. who were never concerned in those positive Laws: Then in the sins of the Jews to *Chap.* 3. 20. and the sins

he

he nameth are moſt againſt the Moral-Law, therefore it cannot be the Jewiſh poſitive-Laws that are chiefly here intended.

2. Others by the Law underſtand the Jewiſh-Religion, containing both Moral and Poſitive precepts, which having ſome ſpecial ſeverities in it, and leſs diſcovery of Grace and pardon, could ſcarcely Juſtify a man: Then the Apoſtles ſenſe muſt be this, you cannot be Juſtifyed by the works of the Law, *i. e.* by the Jewiſh-Religion, but you may by the Chriſtian. But ſtill the Queſtion returns; Could not the Jews be Juſtifyed by their Religion while it was in force? then their caſe was miſerable, and how could it be ſaid of thoſe Commands, The man that doth them ſhall live by them? But if that Religion could not now Juſtify, being Antiquated, and the Chriſtian ſet up in its place; then is it ſtrange that the Apoſtle ſhould prove a thing ſo plain, by long, and profound Arguments, *viz.* That men cannot be Juſtifyed by a Religion out of date.

But moreover, the Apoſtle proves ſeverally, that the Gentiles were condemned by the light of nature, *Chap.* 5. *v.* 19. *ad finem*; And that the Jews were condemned by their written Law, which they did not obſerve: He therefore argueth againſt all works, and not onely thoſe of the Jewiſh Religion. I would alſo demand, what great difference there is, betwixt the Jewiſh and Chriſtian Religion, that one ſhould Juſtify its Profeſſours, and the other not? The Ceremonies ſure did not hinder Juſtification; and I know

no

no Moral duty which the Gospel requireth, which was not a duty under the Law; If then Obedience to the Gospel Justify Christians, The Jews must have been Justifyed by Obedience to their Law, yea, and those that lived before Moses, must have been Justifyed by that Law, and light, they enjoyed, as *Pelagius* ingeniously professed.

3. Therefore some Papists give another sense, by the works of the Law (they say) are meant a Christians works before Conversion, being done without Grace: And the works of the Gospel are these that follow Conversion. The former they grant the Apostle removeth from Justification; but not the later.

Answer. But then the Apostle's Disputation would concern but few; for supposing, (as they teach) all to be regenerated in Baptism, and most Christians are baptized when Infants, almost all their works would proceed from Grace, and so be works of the Gospel; and surely no true convert would ever hope to be saved by his works done before Conversion. But if this be so, why was not *Abraham*, and *David*, in their old Age, and ripeness of Grace, Justifyed by their works, but both fly to Faith and forgiveness, *Chap.* 4. 2, 6? I would also know, whether it be not the same Law that binds men before, and after Conversion; though it be not the same principle from which they obey? surely it is; how then are a Christians works before Grace, reckoned works of the Law, in opposition to faith, or the

the Gospel, and the same works in kind, after Conversion, are counted Gospel Obedience, and Justify? And which way comes Faith, as opposed to works of the Law, to signify Christian Obedience after Conversion, and to be opposed to the same works before Conversion?

4. Our late Authors have invented a more plausible sense, which is, That by works of the Law are meant perfect, sinless Obedience, according to the Covenant of works, and that the Apostle rejecteth none but these from Justifying; and *è contra*, by Faith (they say) he meaneth the works of the Gospel, belief of it, and Obedience to it, and that these do justify. Thus the Apostle (they pretend) doth not at all oppose their Doctrine of works Justifying. This must be more distinctly examined: I therefore lay down this position, that S. *Paul* doth so dispute against works Justifying, that that he doth necessarily exclude all works, & that when he seemeth directly to oppose none but perfect, sinless Obedience, it is because he knew no *Medium* betwixt being Justifyed wholly by Works, or wholly by Grace, and that, if our Obedience were sinfull and defective, he thought we could not be saved but by faith, *i. e.* trusting in Christ alone. *Quoniam bona pars hominum Justitiam ex fide & Operibus compositam imaginatur, præmonstremus id quoq; sic inter se differre fidei operumque Justitiam, ut alterâ stante necessario altera evertatur*, Calvin. Instit. lib. 3. cap. 11. sect. 13. This I shall prove by observing the Arguments by which he overthroweth

Justi-

Justification by Works; and establisheth it by Faith. Onely let this be premised, that we never heard of any man, much less any sect, or company of men, that ever affirmed themselves to have kept the Law of Innocency without any sin, and therefore a Disputation to prove, that man cannot be Justifyed by perfect works, which his conscience knows he hath not, is very needless, and hath no Antagonist. The Apostle in this first Chapter, *v.* 16. Closing his Preface saith, that the Gospel which he preached, is the power of God to Salvation, to all that believe, both Jews and Gentiles: But how doth the Gospel save? Not by doing; but by believing: for in it is the Righteousness of God revealed from Faith to faith, *v.* 17. The Righteousness which God now requires, and accepts to Salvation, is by Faith, and not by works. This is that the Gospel teacheth, which he also warranteth by the Prophet, to shew he taught the Old Doctrine by which all were saved; The just shall live by Faith; where to live is the same with being saved in *v.* 16. and Faith directly opposed to doing, *Chap.* 10. 5. The Righteousness of the Law saith, he that doth them shall live in them; but the Righteousness of the Gospel is by Faith, He that believeth shall live by it. This is the Position which the Apostle proveth henceforward, and thet Faith here excludeth all manner of works and is *Fiducia in misericordiâ Dei gratuitâ*, a trust in meer mercy. *Melanc. proleg. in* Romanos.

His

His *Arguments* ſhew.

1. All men are ſinners to that degree that there is none that doth good, no not one; The Gentiles are convinced of ſin by the light of nature, and by that which is viſible of God in Creatures, and in providence; *Chap.* 1. 19, 20. The Jews were convinced by the written Law, *Chap.* 2. 11, 12. and are no more excuſable then the Gentiles, *Chap.* 1. 26, 27. So that all muſt become guilty before God, *Chap.* 3. 10. Now men in this Sinfull, and loſt eſtate, are not capable of new Conditions of life, being under the ſentence of wrath for breaking the Law; therefore not to be treated with by God upon new Terms, or Conditions. Being alſo utterly unable in this eſtate to fulfill any new Conditions; Therefore when it is inferr'd, *Chap.* 3. 21, 22. That the Righteouſneſs of God is revealed by Faith, without the works of the Law, this excludeth all conditions of works: which is further amplified, *v.* 24. that we are Juſtified freely by his Grace through the redemption that is in Chriſt, *v.* 25. Whom God hath ſet forth to be a propitiation through Faith in his blood, to ſhew his Righteouſneſs in the remiſſion of ſins that are paſt, through the forbearance of God; All this agrees well to the Condition of ſinners utterly loſt, to be Juſtified by Grace *freely* [δωρεὰν] not *ſome favour*, but *free favour*, and that through the Redemption of Chriſt, and this by way of pro-

propitiation, or attonement, to procure the remiſſion of ſins through Faith in his blood, through the forbearance of God. Under the Law, when atonement was made for the unclean, or any offenders, by the blood of ſacrifices, they went away reconciled, and were re-admitted into the Congregation without any further conditions: To this the word ἱλαστήριον refers us; therefore to be Juſtified by Faith excludes all conditions of our own works.

The Apoſtles ſecond *Argument* is in *Chap.* 3. 27. Juſtification by Faith excludeth all boaſting, but Juſtification by works (in any ſenſe) doth not exclude boaſting; for a man may ſay he hath performed ſincere Obedience, and done thoſe things whereupon Juſtification is promiſed; and therefore it is his due to be Juſtified: Juſtification by Faith excludes boaſting, onely when men acknowledge they are nothing, and can do nothing, but truſt to receive all of free Grace.

3. The Apoſtle inſinuates another *Argument*, *Chap.* 3. 31. by Anticipating an Objection, *viz.* That Juſtification by Faith doth not make void, but eſtabliſh the Law.

Now Faith eſtabliſheth the Law no other way, but by acknowledging mans ſin, and guilt, and thereby Juſtifying the Law, and by receiving life as the free gift of God through Chriſt who ſatisfied the Law.

But

But on the contrary, If we be Justified by new Conditions of our own Obedience, the Law is made void. For that command of perfect Obedience is wholly laid aside, not properly fulfilled by Christ, for then should we be Justified thereupon without a new-Law. The old-Law is laid by as unable to save, and a new one more easie brought in the room, and so the first Law made Null, having never had its proper end in those that believe, either of Obedience or of Condemnation; either in their own persons, or in their Mediator: but if any should take the Law here for the Law of the Jews which is not Nulled by Faith, it must be because the Doctrine of Faith was witnessed by the Law, and the Prophets, *v.* 22. or else Justification by Obedience to the Gospel as revealed by Christ, and his Apostles, doth exclude, and make Null the Law under the Jews dispensation, Obedience to that being not the Condition now of our Justification, but Obedience to the Gospel.

A fourth *Argument* is from the example of *Abraham*, who being the Father of the faithfull, all are Justified as he was, both Jews and Gentiles: Now *Abraham* was not Justified by works, but he believed and it was accounted to him for Righteousness, *Chap.* 4. 2, 3. Now that all works are excluded in this opposition is evident.

1. Because *Abraham* had no cause to boast, to say he had fulfilled what was required, *v.* 1.

2. Because believing is directly opposed to not work-

working, *v.* 4. To him that worketh not, but believeth, Faith is imputed for Righteousness.

3. Faith Justifies the ungodly, not the obedient: To him that believeth in him that justifyeth the ungodly faith is imputed, &c.

4. He was justifyed by grace, so that there was no debt, nothing due to any of his works, *v.* 4. to him that worketh the reward is reckoned of debt, not of grace; If works be any condition of Justification, then Justification is due to them.

5. Because Justification, or imputation of Righteousness to a believer, is a forgiving of sin, covering iniquity, not imputing sin, *v.* 6, 7, 8. and it is observable that *David* penned that 32 *Psalm*, (whence these words are cited) after his great fall, when all his hope was in forgiveness, his sincerity being much clouded.

If then to Justify be onely to forgive sin, and to take a man into favour *Gratis*, which must needs follow; works can be no Conditions of it, being but duty, and mixed with sin, therefore not fit to procure pardon.

The Papists and our new Protestants say, that faith begins to obtain pardon, and good works continue and perfect it; and that the Text speaketh of the first and imperfect justification, not of the perfect and compleat. *Object.*

As if the Apostle in his set discourse did not declare the full nature of Justification; but to close with them, I demand what they mean by the be- *Answ.*

ginning of pardon; when man believeth are all his sins to that day really remitted and covered? or is he onely reprieved from punishment, and tried with new terms of Gospel obedience, in which if he continue to the end he shall be saved? If the first, Then suppose a man after Faith and pardon received fall quite away, (which all these Authours suppose possible) and suppose it should be the last day of his life that he looseth his sincerity, then was he justified in the far greatest part, and the greatest part of his sins forgiven, and yet for some few at last perisheth for ever; or else all those sins which were formerly pardoned, upon his fall are re-imputed to him, and his pardon cancelled, both which are prodigious Divinity. If the second, man is onely reprieved, and hath new terms of life given him upon believing; then there is no proper forgiveness of sin till Judgement, when a man having finished his course shall be sententially Justified, having fulfilled all the Conditions whereupon pardon and justification was promised; for till then he was but a probationer for pardon and life, and then the Apostle, and the Psalmist before him, either spake untruly, that a man is forgiven in this life, or nothing to the purpose, if they mean it of pardon in another world; for certainly the man is not blessed, whose damnation onely is reprieved, who is onely in a possibility of pardon, but also in a great deal of danger of a greater Damnation, if he fail of performing the new terms of life, which he is not sure he shall perform till his

soul

ſoul be out of his body. To return, if Juſtification be real forgiveneſs of ſin, it cannot depend upon Works.

6. In that the bleſſing of Juſtification and forgiveneſs is not granted only to the Circumciſion, the Jews which had the Law, and ſome Works; but to the Gentiles alſo, who were idolaters, and had nothing to plead before God; even as *Abraham* was juſtifyed by Faith when called out of idolatry, he believed the promiſe of God before he received Circumciſion, or any form of Worſhip, *v.* 10.

If one ſhould anſwer and ſay, they that had no Works did indeed begin to be juſtifyed by Faith, but muſt continue juſtifyed by their following Obedience,

I anſwer, By this the Apoſtle's diſtinction, and Argument, is overthrown; for where then is the difference betwixt Jew and Gentile in the matter of juſtification, betwixt having or not having the Law? ſeeing neither be juſtified by it before Faith, and both muſt be juſtified by it after Faith.

7. That *Abraham* received Circumciſion as a ſeal of the Righteouſneſs of Faith, which he had being yet Uncircumciſed, *v.* 11, 12. He was not therefore juſtifyed by Circumciſion, or by any works of the Law to which Circumciſion was a general engagement, as Baptiſm is to Chriſtianity, and was done on purpoſe to ſhew that the Gentiles which had not the Law ſhould be juſtifyed by Faith, and that the Jews which had the Law ſhould not be juſtifyed by it, but by walking in the ſteps of the faith of *Abraham*.

And this is further confirmed that *Abraham* was not justifyed by Circumcision, or obedience to any other part of the Law, but by Faith, *v.* 13, 14. Because the promise that he should be heir of the world, *i.e.* the promise of blessedness to him, and to the whole world in him, was made to him upon the account of Faith; not upon condition of Obedience to the Law; for this were inconsistent, *v.* 14. if they who are of the Law were heirs [*i.e.* if upon that account they onely should be blessed] then Faith is made void, and the promise of none effect: for none should be blessed in *Abraham* and his seed [which is Christ.] Not the Gentiles, for they had not the Law; nor the Jews who had it, for they could not keep it, *v.* 15. the Law worketh wrath, it serveth onely to condemn men, and to aggravate their transgressions, and that not onely the Law of perfect Obedience, but of imperfect also; For this moderate Law shews men their duty, and condemns them for neglect, and gives them not strength to perform it; for grace comes by Faith, not by Obedience: Besides, the Law which Circumcision bound the Jews unto, of which the Apostle disputes, was not the Law of Innocency, but of sincere Obedience; He therefore infers, *v.* 16. that the promise is by Faith that it might be of Grace, *i.e.* of free gift, not of debt to Obedience, and that to this end, that it might be sure to all the seed; for a promise that dependeth upon mans works cannot be sure, depending upon the condition of mans uncertain Obedience; And here it is all one whether it be *perfect*, or *sincere Obedience*; for, both

both are equally uncertain; for Christians by this Doctrine are no more sure to continue in sincere Obedience to the end, then *Adam* was to keep his innocency.

8. Lastly, The Apostle proves this from the comparison of *Abraham*'s believing for his Son, and our believing in Christ *ver.* 18. 22, 23, 24. *Abraham*'s faith was imputed for righteousness because he trusted in the promise and faithfulness of God, against his own reason and sense, and all the discouragements of nature, and there was nothing but a bare promise to rest on: So also we are Justified by believing in Christ, being dead in law, and in our corrupt nature, having no hope but in the promise of God; if you will add the condition of our obedience, you overthrow the comparison of the deadness of *Abraham*'s body and *Sarah*'s womb.

The Apostle having by these arguments proved his Doctrine, concludeth Chap. 5. 1. unto 11. *being thus justified by faith we have peace with God, and rejoyce in hope of glory*, v. 2. *and joy in tribulations*, v. 3. *and have the sense of the love of God shed abroad in the heart* v. 5. arguing thus, *If God gave his Son for us when we were altogether sinners, and justified us by his death, he will surely not fail to save us by his life, and therefore we joy in God* v. 9, 10, 11.

Whence we form a fifth argument,

If we are justified by faith so as to have peace with God at present, do receive the Atonement, *ver.* 11. and a joyfull assurance of Heaven,

Then we are juſtifyed by Faith onely, without the Addition of Works: For if our Juſtification do yet depend upon our Obedience, then we have not peace as yet, nor reconciliation nor aſſurance, nor joy; but at the moſt but a probability of Salvation, our ſincere Obedience being uncertain.

The ſixth *Argument*.

This is further declared by comparing our deliverance by Chriſt, with our deſtruction by *Adam*, *v.* 12. to the end. As by one man ſin entred into the world; So (it is to be ſupplied) Righteouſneſs came by Chriſt, and life by him, *v.* 18, 19. As by the offence and diſobedience of one man (yea by one offence, *v.* 16.) many are made ſinners, and condemned; So by the Righteouſneſs and Obedience of Chriſt many are juſtified, and made Righteous: whence we collect this Argument;

As we are made guilty, and condemned by *Adams* fall, without, and before our perſonal diſobedience, only by being born of him, and the whole Curſe is entailed upon us on his account: So in like manner we are juſtified, and made heirs of life, by the Righteouſneſs of Jeſus Chriſt believed on, without, and before any Obedience of our own.

Again as the imputation of that one ſin of *Adam*, whereby he brake the Covenant of works, binds us over to condemnation, without any further conditions or terms; So the imputation of the

the Obedience of Christ wrought for us, gives right to pardon, and life, without any further conditions on our part.

The seventh *Argument.*

The Apostle having thus established the Doctrine of Justification by Faith without works, spendeth the 6, and 7 Chapters in answering an Objection. *Chap.* 6. 1, 2. *Shall we then continue in sin that Grace may abound?* Whence this Argument may be collected.

There had been no colour of such an Objection, or Question, had not he intended to exclude all Works from justifying; for there is no shadow of reason to say, because we cannot be justified by perfect Obedience therefore we may live in sin that grace may be magnified in our forgiveness; for Justification depending upon the sincerity of our Obedience, doth as much engage us against the allowance of sin, as when it depended upon perfect Innocency: But what if S. *Paul* thought some would misconstrue him without any shadow of reason? Consider therefore his Answer to this Question; How easie and seasonable was it for him in this place to have explained himself, that though he disputed against Justification by perfect Obedience, yet he meant not to exclude our sincere Obedience from a place in that work; and that though Faith onely began, yet Obedience did continue and consummate our Justification: but here is not a word of this, for having first detested the consequence with a μη γένοιτο

God forbid, he argueth againſt our continuance in ſin from our engrafting into Chriſt, and engagement to be like him, from the deſign and end of the new Life begun by believing, which is to prepare us for Heaven, as Chriſt after his Reſurrection was providing to go thither; And from the nature of ſin, which is ſlavery, and leads to death and ſhame; And alſo from our being dead to the law, and freed from a neceſſity of ſinning, which we were under whilſt we had onely the command of Obedience, without Grace to perform it: From all which it ſeems clear, that the Apoſtle gives other reaſons for the Obedience of Chriſtians, then that they muſt be juſtified by it, and ſuch as do not weaken the Doctrine of Juſtification by Faith onely, but do indeed flow from it.

The eight *Argument.*

This Objection removed, the Apoſtle reſumeth this former Doctrine, and maketh a new, and large concluſion from it, *Chap.* 8. 1. There is therefore now no condemnation to them that are in Chriſt Jeſus, which is not true according to the ſenſe we oppoſe, for it is confeſſed, that believers are not fully delivered from the Curſe, that their afflictions and exerciſes, outward and inward, are fruits of the Curſe, ſo that they are at preſent under ſome condemnation, and are not ſecured from falling into eternal condemnation: Their Juſtification, depending upon the conſummation of their Obedience, is not compleat till then,

then, and therefore in no fair ſenſe can they be ſaid to be freed from all, and under no condemnation: Hence then we argue, they who at preſent are under no condemnation, and out of danger of any, Their Juſtification dependeth not upon any works; but there is no condemnation at preſent, nor danger of any to thoſe who are truly in Chriſt; *Ergo*.

The Apoſtle enlargeth this, ſhewing that all that are in Chriſt are Sons of God, heirs of the Kingdom, &c. and live in earneſt expectation of it, (of which before.)

The ninth *Argument*.

The Apoſtle meets with another Objection, *viz*. That by this Doctrine of Juſtification he ſeemed wholly to ſlight the Jews, who had ſo long been Gods people, and the promiſes made to them muſt now be of none effect.

In Anſwer to this he ſpends the whole 6*th*, 10*th*, 11*th*, *Chapters*. Wherein lieth the force of the Objection? In this, the Jews expect to be Juſtified by their own Obedience, *Chap*. 9. 3. *Chap*. 10. 2, 3, 4. and therefore if Obedience Juſtify not, the Jews are all miſtaken, and the promiſes not performed to them. But what, did the Jews think to be ſaved by

by perfect, sinless Obedience? They that had Priests, and Sacrifices daily to confess and expiate their sins? This is impossible, but they being ignorant of Christ, and free Grace, thought to be justified by that Obedience which they had to the Law, through the mercy and forgiveness of God, and this is that which made them stumble at Christ, this is the Righteousness which they sought by the works of the Law, to which that is opposed, *Chap.* 10. 4. Christ is the end of the Law for Righteousness to them that believe: Their justifying Righteousness is from him, and from no Law; whence we argue,

If the Jews failed of the benefit of Christ, and of the promises, by expecting to be justified by their own sincere Obedience to the Law then in force, together with Gods mercy to their sins, and this Righteousness be opposite to the Righteousness that comes by Faith; Then we must be justified by Faith in the Righteousness of Christ, without any Righteousness of our own works: But the former is true: *Ergo* the later.

The tenth *Argument.*

The Apostle further answers, that though the body of the Jewish Nation were cast off, for trusting in their own works, Yet God had, and would have a people amongst them according to the Election of Grace, and if of Grace, then not of works; or if of Works, then not of Grace; for

for theſe two are inconſiſtent, *Chap.* 11. 1, 5, 6, *verſes*, where obſerve, the Apoſtle ſpeaks of the ſame works, as he had done throughout the Epiſtle, and diſputes againſt the ſame Jews who aſcribed all to their own works, with Gods mercy.

Obſerve alſo, that Election being of Grace excludeth all Works; God Electeth no more upon the knowledge of imperfect, then of perfect Obedience, elſe Election would be from the foreſight of Works.

Hence we argue, Grace and Works are utterly oppoſite and inconſiſtent in the matter of Election, ſo that Works can have no influence or concurrence to it: *Ergo*,

They are alſo inconſiſtent in the matter of Juſtification.

1. In the Apoſtles ſenſe, for he ſpeaketh of Grace, and Works, here, as he did before.

2. In the nature of the thing, for if God purpoſe to give Life, and all things conducing to it, of meer Grace, excluding all reſpects to mans Works, [which is Election] He will certainly in time give him an actual right to Life, and put him into an eſtate of Life, whereby he ſhall certainly attain it, without reſpect to his Works, [which is Juſtification] If the purpoſe were free, excluding all Works, the execution alſo of it muſt not depend upon mans Works, though it uſe them as means to attain the end. And thus much for the Apoſtles ſenſe: whereby I hope it is clear, that all Works are excluded from Juſtifying.

ing. I have been thus large in considering this Epistle, because it is the proper place of the Doctrine of Justification, and all places ought to be reduced and compared to it, and examined by it, That Doctrine being here *ex professo* largely delivered and vindicated: and because by clearing this Text, many things do thence arise, whereby the Ancient Doctrine of Justification by imputed Righteousness through Faith is asserted, and proved, so that the less may be said of that Argument when occasion shall serve.

CHAP.

CHAP. XIV.

That the Apoſtle in the Epiſtle to the Romans *doth not onely, or chiefly, oppoſe a Phariſaical Righteouſneſs, conſiſting in the opinion of the merit of mens works.*

THere is yet one more interpretation of the Apoſtle's ſenſe in this Epiſtle, which I have met with of late, which is more fair and popular then any of the former, and therefore muſt not be let paſs without conſideration; though what hath been ſaid in refutation of the immediate foregoing Opinion, will overthrow this alſo, onely it muſt be particularly ſuited and applied to it. The Opinion is this: That the Apoſtle, by excluding Works from Juſtifying us, meaneth Works in a Phariſaical ſenſe, as the Phariſees of old, and many Chriſtians now, truſt in them: *viz.* That men expect to be juſtifyed by the merit of their good Works without pardon of ſin; that either they have no ſin, or elſe, that their ſins are ſatisfyed for by their good Works, ſo that God would do them wrong, or, at leaſt, deal very hardly with them, if he ſhould not accept, and juſtifie them for their Obedience: that their good Works are ſo good that they cannot but deſerve favour; and

Great Propit. p. 184.

and that their evil deeds are so few, and so small, that they ought to be forgiven for the sake of their good works: and therefore the Apostle teacheth, that man cannot be justifyed by his own works as if they were perfect and meritorious: but must, as *David*, fly to the forgiveness of his sins.

Now, before we consider the Apostles Arguments, let us observe two things;

1. That this Opinion of their own works, is not the composed, deliberate judgement of any men; but the confused thoughts of the grosly ignorant, or the fancy of the proud, and superstitious, against the dictates of natural conscience; and therefore there needeth no long and solemn disputation (such as this of the Apostle is) to confute them: for conscience convincing men of sin, doth indeed put them upon doing somthing that may obtain reconciliation with God: but, if they have any knowledge of Scripture, any judgement of themselves, and their own actions, it will not suffer them to think that their good works are truly meritorious, or can make a recompense for their sins; but naturally leadeth them to despair of mercy, or at last, to doubts and great anxiety of mind: so that their good works are intended rather to stop further wrath, then to remove the deserts of their former sins. The way to confute such men, is by sharp and short reproof, to convince them of their hypocrisie, of the emptiness of their good works; and to bring their conscience to a due sense of sin, and of the Majesty of God, not to dispute with

with them, and this was our Saviours method in the Goſpels with the Phariſees.

2. That this Opinion of men concerning their works, if it be perſued to it's true principle, and root, is nothing elſe but this; They have a general Notion of Gods mercy, and readineſs to forgive, and therefore when they are troubled for ſin, they ſet upon ſome good works, hoping then to be pardoned and ſaved, becauſe they ſuppoſe that God will forgive thoſe that in ſome ſort amend their lives, and ſerve him for the future as well as they can, (eſpecially if it be in any thing wherein they deny their profit or pleaſure.) For none, when ſeriouſly urged, will own any Opinion of merit in their own works, or that they do oblige God to forgive, and ſave them; but that they think he is ſo good, and gracious, as not to reject their endeavour, when they are ſorry for their ſins, and do what good they can, conſidering their circumſtances and temptations. This was the true Opinion of Jews and Heathens: Chriſtians add further, that Chriſt died for them, and therefore they think it would be hard, if they ſhould not be ſaved when they confeſs their ſins, crave mercy, and do many good things. Thus we ſee that this Phariſaical Righteouſneſs pretended to be onely oppoſed by the Apoſtle, doth reſolve in it ſelf into the Doctrine, and Opinion of Faith and ſincere Obedience when mens thoughts are calm, and conſiſtent, and conſcience can bear any ſway in them: all the difference that can be imagined is this, that they think that they do as well as they can, their Obedience is ſincere when

when indeed they do not so much as they can, nor is their Obedience to sincere as it should be. But then we ought to tell them, (to cure this mistake) that their Obedience might be more universal and sincere if they mean to be justified, and not that they must be justified without works, by no works of their own, but by Faith in Christ alone, as the Apostle doth. Let us come to his words; in opening whereof I cannot but take notice of the hesitancy of this Author: for having in the forecited place confidently, and without reserve, affirmed, that the Apostle onely disputeth against the Pharisaical conceit of merit, when he comes closer to give us his Judgement of the sense of this Epistle, he tells us that the Apostle disputeth against perfect, sinless, Obedience, or the Opinion of it: so that his Arguments seem sometimes to be directed against the former, *viz.* to prove that men cannot be justified by their works; because not perfect: and sometimes against the later, *viz.* the meritoriousness of works, which two things are too vastly different to be comprehended in the tenor of one dispute. It was, and is possible that mans works may be perfect, and without sin: but it is utterly impossible they should be meritorious; therefore these two should be handled distinctly, and with different Arguments.

p. 289, 290, 302, 308.

He saith further, that the Apostle disputeth sometimes against Justification by the Ceremonial Law, and sometimes against mans being justified by keeping the Moral Law; and that his transi-

tions

tions from the one to the other are oftentimes obſcure, and hard to be diſcerned.

Then it is much more hard to affix one uniform ſenſe to his words, other then this, that man can be juſtified by no works of his own; and therefore not by his Obedience to the Goſpel, more then the Jews by theirs to the Law, ceremonial and moral.

Our Author alſo confeſſeth, that Chriſtians are prone to place merit in their Faith and Obedience to the Goſpel; to expect to be ſaved for the worth of them, and that in this caſe they are by Analogy included in, and refuted by the Apoſtles diſcourſe, though it was not then his buſineſs to mention them, having onely to do with the Jews in this diſputation.

A ſtrange thing, when he wrote onely to the Gentiles, and to thoſe who were moſt remote from the Jews, had leaſt converſe with them, and were leaſt in danger of their Opinions of any among the Gentile Churches. It is alſo evident, *Chap.* 1. *ver.* 18, 19, &c. That he convinceth the Gentiles, that there was no poſſibility for them to be juſtified by their works; and then having done the like to the Jews in particular, *Chap.* 2. *per totum*, he concludeth, *Chap.* 3. v. 9. that both Jew and Gentile are all under ſin: and *ver.* 19, 20. That every mouth muſt be ſtopped, and all the world become guilty before God, and *ver.* 23. that all have ſinned and come ſhort of the Glory of God.

The Apostle then proves that no man can be justified by works, and therefore doth not onely or chiefly intend the Pharisees opinion of meritorious works. Moreover there is, as he acknowledgeth, a twofold merit, *ex pacto*, & *ex condigno*, the former by vertue of Gods promise made to works; and thus the Christian obedience he contends for is as meritorious of eternal Life, as *Adam*'s was, or can be, it being the condition to which life is now promised, as perfect obedience was in *Adam*; and therefore when it is fulfilled, Christians deserve eternal Life by vertue of Gods promise: Merit *ex condigno* is from the intrinsick worth of the thing, and thus no works of any creature can deserve life, or favour from God; the Christian, no more then the Jewish Obedience, it being all but what is their duty to do, *Luke* 17. 10.

Now, I would demand of our Author, which Merit doth the Apostle oppose? not the later, his Arguments look all another way; I know nothing in the Epistle which directly proves this, that mans works cannot deserve eternal Life from the worth or value of them; nor doth any man of Conscience own any such merit, whatever some Jews since their rejection, and some Papists have written, who are manifestly given up, εις ἀδόκιμον νοῦν, to a reprobate mind that cannot judge what nature teacheth. If the former Merit be intended, then Christian Obedience is excluded from justifying as well as any other; and that place whereon it is

this Author grounds all his discourse of this Argument doth irrefragably prove this, *Rom.* 4. 4. Now to him that worketh, is the reward not reckoned of Grace, but of debt. κατὰ τὸ ὀφείλημα. It is a poor shift to say, that if mans Obedience were sinless, then life would be a Debt; but seeing it is imperfect, it needeth pardon, and so Life is of Grace, not of Debt, though it be given upon the condition of Obedience: for Debt, *& meritum ex pacto*, are here all one: That which is due from God to the creature, from his promise, to their Obedience, provided their obedience be as much as he requireth, and such as beareth some proportion of congruity to the reward promised, comes under the notion of a Debt, or *meritum ex pacto*. Now Christian obedience, if it be the condition of Life, doth bear some proportion to it, yea a great proportion, considering the difficulties man must go through from within, and from without; and it is all that God requireth, *viz.* that we should be obedient to his Gospel in all sincerity. Doth not then the sincere Christian deserve life *ex pacto*, by vertue of Gods promise made to his obedience? Is not life a Debt due to him upon his fulfilling the terms of the Gospel, though there was some Grace shewed in the making of those terms: It follows then, that *Grace* and *Debt* are here not rightly opposed; or else that the Apostle overthroweth all Debts to mens works, all *meritum ex pacto*, and consequently all conditionality of works to Ju-

ſtification, Chriſtian, as well as other.

The Apoſtles firſt Argument againſt being juſtified by works, as was before obſerved, is that both Jews and Gentiles, the whole world, are guilty before God: *Chap.* 3. 19. That there is no ſuch thing as good works, for that there is none Righteous, none that underſtandeth, none that doth good, no not one, but all are gone out of the way and become abominable, &c. *Chap.* 3. *ver.* 10, 11, 12, &c. Hence he concludeth that men muſt be juſtified, not by ſome mercy, ſome forgiveneſs onely, but wholly by the free Grace of God in Jeſus Chriſt, *Chap.* 3. *v.* 21. 22. altogether without the works of the Law, adding that there is in this caſe no difference betwixt Jew and Gentile; but all muſt be alike ſaved by believing. So great an overſight was it in this Author again to contend, that the Apoſtle diſputeth onely againſt the Jews, and to make him to begin his Diſpute when he cometh to ſpeak of them in particular, *Chap.* 2. *verſe* 17. Whereas his deſign is to prove, that becauſe all men are ſinners, therefore no man can be juſtified by his own works. Now this Argument doth not touch Merit, or the conceit of Merit; but ſheweth that becauſe all men are ſinners, therefore the Law of God cannot juſtifie them. Were men juſtifiable by their works, God would, and the Law muſt juſtifie them: but ſeeing they are ſinners, they can be juſtified by neither. If the Apoſtle's mind had been onely to overthrow the opinion of merit, he would not have

have said there is none good, men have no good works at all, this were the way to exasperate, not to convince men. How easily might he have told them that creatures cannot merit from God, that their good works might be conditions, but not meritorious causes of their justification? But he contendeth that we must be justified by Faith, not by Works; therefore he disputeth against works and obedience to the Law, such as it is, not as conceited by man to be meritorious. I add further, if the Apostle had meant onely the ignorant and proud Jews that trusted in their merits, it would have been no news to say, that amongst them there were none good, none righteous, whom our Saviour had so often branded for hypocrites and vipers. But if he meant all men, Jews and Gentiles, the good as well as the bad, that they are all sinners, and therefore cannot be justified by their works, the same Argument reacheth Christians also, amongst whom it may be said, there are none good, nor righteous according to the Law; not the sincere, no more then the hypocrites, and therefore they cannot be justified by their works, but by free grace onely.

The Apostles second Argument is intimated, *Chap.* 3, *verse* 31. That Justification by Faith establisheth the Law. Man by sin had broke the Law, and if he should be justified by any imperfect observance of it, or by any milder Law substituted in the room of it, the Law

would looſe part of its due honour: but if the Law have its full force to condemn all men, and thoſe that are ſaved are ſaved onely by free grace, founded upon full ſatisfaction to the Law, then the Law is eſtabliſhed, hath its full power: but this doth not onely exclude the merit of works, but taketh away all power from any works to juſtifie. If it be ſaid, no works can merit Salvation; all ſuch conceits are vain: doth it therefore follow that the Moral Law is eſtabliſhed? If more may not be aſcribed to works then they were ever capable of, is therefore the Law, that required them as due Obedience to God, hereby confirmed? This is no conſequence.

The Apoſtle's third Argument is from the example of *Abraham*, *Chap.* 4. *verſe* 1, 3. Thus, *Abraham* was not juſtified by his works; though he had been a holy man many years before it was ſaid, his faith was imputed for Righteouſneſs, yet it was faith, and not works that juſtified him; And as for Ceremonial obſervations, they were inſtituted after he was declared juſtified: therefore works, of no ſort, in no ſenſe, juſtified *Abraham*. But what? had *Abraham* a conceit of merit, either in his Moral works, or in Circumciſion? Where then is the conſequence? *Abraham* the Father of all, the beſt of all, was not juſtified by Obedience to the Moral, or Ceremonial Law, with all his integrity: *Ergo*, the hypo-

hypocritical Phariſees cannot be juſtified by the ſuppoſed merit of their works.

The fourth Argument is, from *David* his placing Juſtification in forgiveneſs onely, *Chap.* 4. *verſe* 6, 7. Thus, *David* was a moſt ſincere man, approved by God in all things, except the matter of *Uriah*, and when he had ſinned, he gave publick and large teſtimonies of his repentance and new Obedience; yet he hoped not to be juſtified by all this, but by free grace and mercy alone: what then muſt be inferred? Therefore they that are unſincere, proud, ſuperſtitious, cannot be juſtified by their own merits. Surely the natural conſequence is, therefore men cannot be juſtified, by their repentance, integrity, new obedience, &c. but by free grace onely.

The Apoſtle in the four following Chapters argueth from the effects of Juſtification, and removeth the objections againſt his Doctrine. But our Author wiſely paſſeth them all over, ſaying that the Apoſtle reaſſumeth his diſcourſe of Juſtification, *Chap.* 10. *verſe* 1, 3. Whereas the Apoſtle followed the ſame Argnment all along, as was proved in the foregoing Chapter. But he could find no mention of Jews and Circumciſion in theſe Chapters, and therefore nothing to his purpoſe. The Apoſtle indeed having proved both Jews and Gentiles muſt be juſtified by Faith, ſheweth the common effects of Juſtification without difference of perſons, *viz.* peace with God, joyfull hope of heaven, joy

Great Propit. p. 359.

in afflictions, shedding abroad of Gods love in our hearts, assurance of Salvation, *Chap.* 5. 1, 10. assured victory over corruptions, *Chap.* 6. *Chap.* 7. Freedom from all condemnation, adoption, and all the comfortable fruits of it, *Chap.* 8. Now all these are overthrown, not onely by asserting the merit of works, and Justification without need of pardon; but also by making works the condition, upon performance whereof we shall be justified: for then it will not be true, that we have peace with God, but onely, are in a way to it; that we have a joyfull hope of heaven, but onely a probable possibility of it: much lesse is it true that we can be sure of Salvation, or free from all condemnation, being not out of danger of hell, because we may fail of performing the conditions of life, and also we are at present under some part of the Curse: Our Author acknowledgeth that the afflictions of the godly are vindictive, and satisfactory to divine Justice. These things having been more fully opened before, I shall single out but three things in the Apostle's discourse from the beginning of the 5*th* to the end of the 11*th Chapter*, which are to me most convincing that he overthroweth all influence of works unto Justification.

The first is *Chap.* 5. *verse* 12, &c. Justification and Life came by Christ, as condemnation and death did by *Adam*; but death came by *Adam*'s Obedience, not by our own: therefore Justification cometh by the Obedience of Christ,

Christ, not by our obedience. Let it be observed, that death cometh upon us from *Adam*, (*viz.* the sentence of death) not onely when we have sins of our own to encrease our condemnation, but also before we are capable of sinning: The sentence of death is derived from *Adam* upon our being his seed, without our concurring at all towards it: Therefore in like manner Justification must be derived upon us by being in Christ by Faith, without any concurrence of our works towards it. If Justification had any dependence upon our works, there would be a great inequality betwixt Christ and *Adam* in conveying life and death: for *Adam* transmitteth condemnation infallibly upon all his seed, without any concurrence of theirs, even as soon as they are born of him; but Christ should justifie but a few, and that but uncertainly, upon the uncertain concurrence of their wills and obedience, which is contrary to the Apostle, *verse* 16, 17, 20, 21.

The second is, *Chap. 6. verse* 1, &c. Where the Apostle objecteth against his own Doctrine, that if we be justified by Faith onely, then some may say we may live in sin, seeing grace may be the more magnified by forgiving it. If this were the Apostles meaning, *viz.* If a man must not be justified by his perfect obedience, or supposed merits; but must be content to serve God as well as he can, and to be pardoned for his defects; that hereby he must be justified; I say, if this were the meaning, here were no colour

lour for this objection: for ſincere obedience is ſecured, and nothing but perfect obedience (which is impoſſible to be performed) excluded: But if we muſt be juſtified by free grace, without any influence of works, then there ſeems an occaſion given for ſome to ſay, that this Doctrine giveth liberty to ſin, which objection yet the Apoſtle doth not anſwer by telling us, that ſincere obedience is the condition of Juſtification, but that we ſhall derive a new life and power over ſin from Jeſus Chriſt.

The third is, *Chap.* 11. *ver.* 6. from the irreconcileable oppoſition betwixt grace, and works, (it is ſpoken indeed of Election, but the reaſon is the ſame of Juſtification) if we be juſtified by grace, then not by works, elſe grace is not grace: And if we be juſtified by works, then not by grace, or elſe works are not works. Our Author anſwers, that if it be by grace, then not
p. 325. by meritorious perfect works, which need no pardon, otherwiſe grace would not be grace. As if the oppoſition were onely in this, betwixt works, that need no pardon, and the works that are defective, and ſo need pardon. But this is contrary to the Apoſtles drift: he proved that men are Elected of grace, not of works. Shall we ſay that men are Elected, not upon the foreſight of their perfect, meritorious works, which would properly be of works; but from their fore-ſeen ſincere obedience, which needeth pardon, and therefore of grace? Is not the one, Election from foreſeen works, as well as the other? If then grace ex-

exclude all works in Election, it doth the like in Justification. It would be long and needless to refute our Authors Exposition of this Epistle, having already proved that his Exposition is contrary to the scope and sense of it. There is but one general reason which runneth thro ghall his Explication, *viz.* That the Apostle disputeth against the Jews, and against being justified by Circumcision, and the works of the Mosaick Law; and therefore it must needs be that the opinion of immaculate, unsinning obedience, and merit is here condemned. And yet he himself ingeniously con esseth that the Law of *Moses* was not a Covenant of works, nor did intend perfect obedience by which men should be justified; but the Jews, he saith, so understood it. This is impossible, seeing in their daily sacrifices they made confession of sin. p. 363, 364.

But to Answer: The Apostle disputeth not onely against the Jews (as was shewed) but against Justification by any works, by this general Argument, that all men are sinners, particularly, the Gentiles are sinners against the Law of nature; and therefore cannot be Justified by Obedience to it. *Abraham* who lived before the Law, and was Justified before Circumcision was instituted, had no works to boast of, but was Justified as an ungodly man by imputed Righteousness, *Chap.* 4. 1, 3. *David* that lived under the Law of Moses, and kept it as exactly as any, yet was not Justified by it, but being a sinner was Justified by free grace alone.

I de-

I demand, may we not ſay the ſame of the Goſpel times? Chriſtians are ſinners againſt the Goſpel; and therefore cannot be Juſtified by Obedience to it: and thus all works of men, and all conditions of the Church, are excluded from Juſtifying. If they yet ſay, they are indeed excluded from Juſtifying without pardon, as imperfect; but not from Juſtifying with pardon.

I anſwer: it hath been already proved, that to Juſtifie by pardon of ſin, or free grace, and ſo Juſtifie by works in any ſenſe, are inconſiſtent, elſe grace is not grace, and works are not works. And thus much for the Opinion of this acute, but præcipitate Author.

The

The Concluſion.

WHen I entred upon this Controverſie, I expected new and profound Arguments, ſuch as were fit to perſwade pious and learned Divines, to forſake a Doctrine ſo generally received, and ſo well defended, as this is, concerning Juſtification by Faith onely. I thought I ſhould have met with ſtrong Logick, accurate Notions, and clear coherence of all their aſſertions, depending on their main Poſition, *viz.* That we are Juſtified by our Obedience to the Goſpel. For I conſidered, our firſt reformers were no novices, who ſo ſtrongly aſſerted the imputation of Chriſts Righteouſneſs, and the receiving it by Faith, for Juſtification. *Zuinglius*, *Luther*, *Melanction*, *Martyr*, *Zanchy*, *Calvin*, *Beza*, *&c.* were moſt of them men of years, when they took up this Opinion; general Scholars, great Logicians, greatly ſtudied in the Scriptures, moſt of their writings being Commentaries on them. They were alſo retired Students, for the moſt part Profeſſours in Univerſities. Such alſo were their ſucceſſors, who defended the ſame Doctrine; *Chemnitius*, *Urſine*, *Piſcator*, *Paræus*, *&c.* beyond the Seas. *Whitaker*, *Jewel*, *Cartwright*, *Abbot*, with many ſuch like among our ſelves. I conſidered alſo that the ad-

adverſaries with whom they had to do, *viz.* The whole *Tridentine Council*, *Andradius*, *Bellarmine*, *Stapleton*, and their fellows, were no contemptible men, not inferiour to them, ſave onely in truth and honeſty. One might well expect, that they who revived this controverſie, againſt ſuch eminent men, (when their former adverſaries were almoſt ſilenced) had ſome new, and momentous Arguments, or ſomthing conſiderable, not yet diſcovered, to confirm the old ones, eſpecially when this Doctrine had been ſo long preached by all the Proteſtant Miniſters, and ſo many thouſands of pious ſouls, had lived comfortably and died triumphantly in the belief of this truth. But how was I miſtaken, when I found that this old Doctrine was firſt oppoſed (at leaſt amongſt us) onely by two or three young men, unſtudied Divines, unexerciſed in controverſies, popular and conſtant Preachers, who have little time to ſpare to handle ſuch weighty Queſtions; and ſuch as were the Authors of this Innovation, ſuch for the moſt part are the Patrons of it, whoſe writings diſcover, that they were never well ſtudied in the body of Divinity, nor exerciſed in controverſies, and ſome of them ſhew little ſavour of true piety, and leſs reverence for the reformation. I was ſurprized to ſee, confidence inſtead of proof, and the old Popiſh Arguments, (anſwered almoſt in every Syſteme) to be produced for the moſt part without any improvement, as if they were all new

di-

diſcoveries, and ſcarce any thing ſaid againſt the Old Doctrine, but what the Papiſts have often ſaid, *ad nauſeam uſque*, or elſe onely ſuch things as are levelled againſt the Antinomians, long ſince ſilenced amongſt us, which are nothing to the Queſtion. But that which I moſt wonder at in theſe Authors is, that their Notions are ſo indigeſted, and inconſiſtent with themſelves, and their diſtinctions ſo illogicall, their expreſſions equivocall and lax, fitter to make evaſions then to eſtabliſh a truth, and their diſcourſes generally fitted, *ad captandum populum*, to make a party amongſt the people, rather then to diſpute with Divines, and Scholars: I had rather the Reader ſhould obſerve theſe things in their writings then I mention them. Yet that I may ſhew ſome reaſon for what I ſay, and excite Students, to examine them more carefully by the Rules of Scripture and Logick, I will briefly inſtance in three things.

1. A Learned man ſaith, We are Juſtified by Chriſts Righteouſneſs, or Obedience, but not with it, for ſaith he, *by*, in this Controverſie denoteth an efficient and meritorious cauſe, with the formall cauſe. Young Sophiſters know that, *cauſa per quam*, By which, is the formall cauſe, and the efficient is, *cauſa à qua*, of which, not by which, properly (though ſometimes ſo expreſſed in Engliſh) yet a meritorious cauſe in Engliſh muſt not be ſo expreſſed. Moreover, *cauſa cum qua*, With which, is

Hotckis ut ſupra, p. 43.

is in no language a formall, but an instrumentall cause, which is reduced to the efficient, and sometimes it signifies a bare concomitancy, *E. G.* A man is a man, by his soul, not with his soul. A man is righteous, By Righteousnes, not with Righteousnes. On the other side, A man writeth with his hand, with his pen, as instruments, or a man writeth with his head, *i. e.* not without it. Here *with* signifies a meer concomitant. With what a wet finger doth this Author wipe away all the Scriptures, which say, we are Justified or made Righteous, by the Obedience, Righteousnes, or death of Christ?

Grand. Propit. p. 194.

M. *Trueman* saith, That true Christianity is the condition of Justification: Now a condition, is, a, *causa sine quâ non*, and it is agreed, that *à causa sine qua non*, is no cause, but onely so necessarily called for want of a better word: Just as we are forced to speak always of non-entities, as if they were entities, as *Tenebræ sunt, nihil fuit*. So I was wittingly forced sometimes before, to use the word of Faiths influence into right, &c. But any intelligent man may see, though the performance of the Gospel-condition seemeth at the first view to have something like influence into right, like causality, yet it hath not. It seemeth this Author hath used his wit to make something of nothing. Are works the proper legal condition, by and for which men must be Justified? Must they do for us as perfect Obedience should have done for *Adam*? yea must they do

do that for us, which all Proteſtants till now, thought Chriſts Righteouſneſs muſt have done, and yet have no influence, no cauſality into our right to life? But this is the meaneſt of fallacies, an equivocation. Works have no phyſicall cauſality, or influence on Juſtification. For Juſtification is no Phyſical thing, nor can have Phyſical cauſes. And thus, *cauſa ſine qua non*, is no cauſe; but works are the Legal conditions of Juſtification, and this is a true and proper Moral Cauſe, *cauſa meritoria*, as properly as any be. Moral and Meritorious cauſes, have a proper cauſality, a real influence, on their effect. Yea though they be but privations; as all ſins are eſpecially ſins of Omiſſion: None will deny but theſe have a real influence, and proper cauſality of puniſhment, and condemnation; Therefore whatever is the condition of Juſtification being a Moral cauſe, muſt alſo have a reall influence upon it.

They unanimouſly affirm, that Juſtification is nothing, elſe but pardon of ſin. This is the main deſign of M. *Hotchkis* his Book.

M. *Trueman* ſaith, The Juſtification (in Law) of faln man, is all one with the pardon of ſin. p. 110. 111.

There can be no Juſtification of offenders, but by a Legal diſcharge of the ſinner, from the Obligation of puniſhment, which is pardon. So that Juſtification actively taken, is p. 112.

an act of God, whereby he pardoneth our sins or dischargeth us from condemnation, or giveth right to Salvation, notwithstanding our sins. All these are the same, and onely differ in words,

Vide plura. Now I demand, If Justification be nothing but pardon, whether it be an absolute pardon, or condition onely?

If absolute, then what cometh of all their Doctrine of works being the condition? If God for the sake of Christs death, grant Remission of Sins and right to life absolutely, then these can depend upon no Conditions, tobe fulfilled by men: and Christ must have purchased more then a grant of life upon Conditions, even life it self to be given to whom he pleased. But if they say, that Justification is pardon, upon Condition, that men fulfill the Gospel terms, it is a contradiction, *in adjecto*; To be nothing but pardon, and yet to require Obedience at the Condition of it, are inconsistent. Pardon being nothing else but *nolle punire*, a will not to punish, and to require Conditions of New Obedience, being a prescribing of a New Law, by which they shall be Judged, both for what was past before their Justification, and for what follows after. They say that when a man is pardoned, all his sins, it is all one as if he had done all his duty, and fulfilled the Law: Then to Justifie a man is to account him guiltless, and in effect to have fulfilled the Law, and

and how can this be without imputing Christ's satisfaction, or fulfilling the Law to him? But it is apparently untrue, that to pardon is all one as to account a man guiltless, or to have done his duty. For confession of guilt and sin, must go before and accompany pardon: And the Law which a man hath broken doth still accuse and condemn him for the breach of it: Sin is still sin, and deserves death though forgiven, though the Law maker being above the Law will not suffer the Law to have is course upon the offender.

We see by these brief hints, that our innovators are guilty of no small levity, temerity, and incongruities, and what little reason we have hastily to alter so great an Article of Faith upon their authority. I do therefore earnestly beseech the Reverend Fathers and brethren in the Ministry to examine and carefully to weigh this new Doctrine, and not to suffer the Church to be imposed on by the good words and credit of a few curious wits, nor to suffer so great a reproach to be cast upon all Protestants, and their Religion, that after an hundred and fifty years contest with, and suffering by the Papists, they do now relinquish those Doctrines which hitherto they have defended and suffered for, and in good measure return to the Church, if not to the State of Rome. Is this a time for us in *England*, to pull down the Doctrine, and credit of our Reformers with

our own hands. and to try how much Popery we can bring into the Church, by sublimating it with verbal, or unintelligable distinctions?

I beseech you consider, did not the Heathens, expect to be saved, by what poor services they could do, hoping in the mercy of God, which they had some knowledge of by his works, and by tradition? Is not this the Doctrine of *Philo* and *Josephus*, and of all the Jews, that they should be Justified by keeping the Law, God being mercifull to their iniquities? Did not *Pelagius* bring this Doctrine into the Christian Church, that Christ indeed died for our sins, that through him we must have pardon, but that we must be saved by our own Obedience to the Gospel, as the Saints formerly were, by their Obedience to the Law of nature, and Law of *Moses*?

In a word, is not this the Opinion of the carnal multitude, that they shall be saved for their good works, through the mercy of God, and because Christ died for them?

If it be said all these place merits in their works.

I answer, they do deny it as much as our Authors, unless some few that are blinded with superstition and ignorance. Mans reason and conscience if it may be heard will allow him to trust no further to his works, then as they

are

are to fulfilling of Gods Command, *i. e.* as they are the conditions of the Covenant, as these writers expres it, and unsanctified reason, ignorant of the righteousnes of God, will not suffer them, to trust in Christ without their concomitance of their own works. I conclude with the Prophet *Jeremiah*, *Chap. 6. v. 16. Stand ye in the ways, and see, and ask for the old paths, Where is the good way? and walk therein and ye shall find rest for your souls.*

FINIS.

ERATA.

PAg. 13. lin. 1. lege *be having*. p. 16. l. 27. l. *principal*. p. 19. l. 15. dele 1. p. 22. l. ult. *for meer*. l. *a next*. p. 125. l. 4. l. *veracitie of*. p. 128. l. 24. l. *of time*.